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ON THE PATRONAGE OF IDOLATRY BY THE BRITISH AUTHORITIES IN INDIA.

"If we consider," said the Rev. Robert Hall, "what may be the probable intentions of Providence in opening so extensive a communication betwixt Europe, and the most ancient seats of Idolatry, and more especially of subjecting such immense territories in the East to the British arms, we can conceive no end more worthy of the Deity in these momentous changes than to facilitate the propagation of true religion.

"Our acquisition of power there has been so rapid, so extensive, and so disproportioned to the limits of our native empire, that there are few events in which the interposition of Providence may be more distinctly traced. By an astonishing train of events, a large portion of the population of the oriental world, has been subjected to the controul of an island placed in the extremities of the West of Europe. Kingdoms have fallen after kingdoms, and provinces after provinces, with a rapidity which resembles the incidents of romance, rather than the accustomed order of political events. It is remarkable, too, that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primeval seats of pagan idolatry; forming an intimate connection betwixt the most enlightened of Christian nations, and the victims of the most inveterate and deplorable system of superstition mankind has ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high a pre-eminence."* A glance at the statistics of British India, will prove that this powerful passage is as accurate as it is eloquent.

The numerical amount of the population of British India is very difficult to ascertain, but Mr. R. M. Martin, in his history of the British Colonies, estimates our Asiatic territories at 514,190 square miles, and the population at about *one hundred millions*! Now to this vast number must be added the inhabitants of the protected and

* Hall's Address on the renewal of the charter of the East India Company, 1813.

allied states; the area of which is greater than that of the British territory by 100,000 square miles; and allowing an equal amount of population to the British territories, it will give a grand total of TWO HUNDRED MILLION INHABITANTS, directly and indirectly under the sway of Great Britain, and subject to the government of the Hon. East India Company!* Of this appalling multitude about twenty millions may be Mahometans and Christians, but the rest, that is nine-tenths of the population, are, as Mr. Hall expressed it, "the victims of the most inveterate and deplorable system of superstition mankind has ever witnessed." Here then recurs the question, for what purposes this vast empire has been committed to our national stewardship? It is deeply to be deplored, that for too long a period the sovereignty of these extensive kingdoms was not regarded as a sacred trust, for which we are responsible to the God of nations, "the supreme fountain of power;" but was only used to augment the grandeur and increase the wealth of our native country.

Until the renewal of the charter of the East India Company in 1813, Christian Missionaries were not allowed to embark from Great Britain for India, but were obliged to reach it by the circuitous route of Denmark or America, and were on their arrival exposed to considerable obstructions and to many vexatious interruptions in their quiet labours.

The religious public of Great Britain felt, that "for a Christian nation to give a decided preference to polytheism and idolatry, by prohibiting the dissemination of a purer faith, and thus to employ its powers in suppressing the truth and prolonging the existence of the most degrading and deplorable superstitions, is a line of conduct equally repugnant to the dictates of religion and the maxims of sound policy; and that to oppose by force the propagation of revealed truth, from any worldly considerations whatever, is such a sacrifice of right to expediency, as can be justified on no principles but what will lead to the subversion of all morality and religion."† Combined with these sentiments British Christians of various denominations united to petition parliament, "that such provisions may be inserted in the new charter to be granted to the East India Company, as shall afford sufficient facilities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge and moral and religious improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country."‡

These united and Christian efforts prevailed. Clauses were introduced into the Bill by the Government which secured those important objects, and the royal assent was given to it, July 21, 1813.

* Martin's History of the British Colonies, vol. i. p. 169.

† Hall's Address.

‡ There were nearly 1,000 petitions presented to parliament from all parts of the empire, which were supposed to be signed by about *half a million* of persons. Evangelical Magazine, vol. xxi. p. 321.

This measure having unveiled the state of Hindoo society to the inspection of Christian and British Missionaries, those devoted men soon brought under the notice of their countrymen several enormities, which from a mistaken notion of liberality had been tolerated by the British authorities. Of these the rite of *Suttee* was the most revolting, and when its murderous character became fully known in this country, its criminality was so urged upon the East Indian Government and the British Parliament, that at the close of the year 1829, the Court of Proprietors of the East India Company resolved, that it is the duty of a paternal government to interpose for the prevention of those rites and ceremonies that involve the destruction of human life, and therefore authorized the Directors to transmit such instructions to India, as they might deem expedient for the accomplishment of the object, consistently with all practicable attention to the feelings of the natives.

Although the execution of this resolution met with vexatious delays at home, and was resisted by some wealthy Hindoos, who appealed to the Privy Council against it, yet that high tribunal adjudged the practice of the *Suttee* to be criminal; and justice will now overtake the mercenary Brahmins or their unhappy adherents, who dare again to ignite the funeral pile on which to consume the living with the dead!

Further acquaintance with Indian affairs brought to light the disgusting fact, that the British authorities in India had adopted a line of policy towards idolatry, which, however defended by cupidity or expediency, was most offensive to every Christian mind. In 1830, Mr. John Poynder, whose untiring and enlightened efforts for the cause of Christianity in the East deserve the gratitude of all true believers, brought this subject before a Court at the India House, and in an elaborate and important speech* adduced abundant evidence of the revolting fact, "that the Company afforded direct encouragement to the licentious and sanguinary system of idolatry, and largely participated in the pecuniary profits derived by taxes imposed on the worshippers at different Hindoo temples."

Although the motion he submitted was not successful, yet a movement was commenced which induced the Court of Directors to issue, on the 20th of February, 1833, their memorable dispatch, containing the following resolutions:—

1. "That the interference of British functionaries in the interior management of native temples—in the customs, habits, and religious proceedings of their priests and attendants—in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.
2. "That the pilgrim tax shall every where be abolished.
3. "That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall no longer be collected or received by the servants of the Company.
4. "That no servant of the Company shall hereafter be engaged in the collection, or management, or custody of monies, in the nature of fines or offerings, however obtained, or whether furnished in cash or in kind.

* Vide "Speech of John Poynder, Esq. at a General Court," &c. 8vo. 1830. Hatchard and Son.

5. "That no servant of the Company shall hereafter derive any emolument from the above-mentioned or any similar sources.

6. "That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.

7. "That in every case in which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained out of the general revenues of the country."

This dispatch was read in Council at Calcutta on the 13th of July in the same year, who directed that the Accountant-General of Bengal, and the Governments of Madras and Bombay, should furnish receipts and disbursements of the Pilgrim and other Taxes; and on the 9th of December following, the Council again ordered such returns. From that time to the close of last year no further steps appear to have been taken, and the course of things has gone on as formerly.

Mr. Poynder, therefore, brought the subject again before the General Court of Proprietors on the 21st of December last, and delivered an able speech, since published, which abundantly proves that the order of the Court has become a dead letter.

While this movement was going on at home, the European residents at Madras prepared the following Memorial, addressed to the Governor in Council of Fort St. George, praying for *equal religious toleration* to all subjects of the state.

"To the Right Honourable Sir Frederick Adam, K. C. B., Governor in Council, Fort St. George."

"RIGHT HONOURABLE SIR,

"We the undersigned Ministers and Members of the different denominations of Protestant Christians in the Presidency of Fort St. George, beg leave most respectfully to approach your Excellency in Council, to lay before you various instances in which, we humbly conceive, the principles of religious toleration to be widely departed from under this Government—subjecting those of us who are members of the civil, or military branches of the service, to great and peculiar personal grievance.

"We venture at the same time, with much deference, also to express to your Excellency in Council, the pain with which we behold the Christian Government of this Presidency and its Officers, affording encouragement to, and still identified with the Idolatry and superstitions of our Native fellow-subjects, in opposition, as it appears to us, to the orders on this subject of the Honourable the Court of Directors, addressed to the Supreme Government, under date the 28th February, 1833—to the Word of God; and to the best interests of those who have by His over-ruling Providence been subjected to British dominion in Southern India.

"We beg leave, in proof of our statement, to bring to your Excellency's knowledge, as matters of grievance;

"First, That it is now required of Christian servants of the Government, both civil and military, to attend Heathen and Mahomedan religious festivals, with the view of shewing them respect.

"Second, That in some instances they are called upon to present offerings, and to do homage to idols.

"Third, That the impure and degrading services of the pagodas are now carried on, under the supervision and controul of the principal European, and therefore Christian Officers of the Government, and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are so vested in them, under the provisions of Regulations VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple be entertained or discharged, nor the least expense

incurred, without the official concurrence and orders of the Christian functionary.

"Fourth, That British Officers, with the troops of the Government, are also now employed in firing salutes, and in otherwise rendering honour to Mahomedan and idolatrous ceremonies, even on the Sabbath day, and Christians are thus not unfrequently compelled, by the authority of Government, to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitions.

"Protestant soldiers, Members of the Church of England, we may add, have also been required, contrary to the principle declared in his Majesty's Regulations, that every soldier shall be at 'liberty to worship God according to the forms prescribed by his religion,' to be present at, and participate in the worship of the Church of Rome.

"By the requisition of the foregoing and similar duties, we cannot but sensibly feel, that not only are the Christian servants of the State constrained to perform services incompatible with their most sacred obligations, and their just rights and privileges as Christians infringed: but that our holy religion is also dishonoured in the eyes of the people; and public and official sanction and support given to idolatry and superstitions destructive to the soul, and apostasy from the only true and living God.

"We believe also that your Excellency in Council will on enquiry find, that the prescribed interference of the Christian Officer with their religious services, mosques, and endowments, is not in unison with the feelings and faith of our Mahomedan fellow-subjects, and that there is therefore no valid ground whatever for its existence in this Presidency. And although our Heathen fellow-subjects, we can scarcely doubt, are generally gratified by the honour rendered by the Government to their idols; still we have the strongest reason to question whether the official support at present given to their superstitions is, in all its extent, desired by the great mass of the people. We may cite, as one instance, peculiarly deserving of your Excellency's attention, the drawing of the idol car:—This onerous task is now only effected throughout this Presidency by the agency of the police: thousands of the poorer classes being *forced*, under the orders of the collector and magistrate, from their homes, for the performance of this special duty, without, in the great majority of cases, the slightest compensation.—And whatever may be the wishes and sentiments of the individuals immediately connected with the pagodas, we are fully assured, that this interference is viewed by the great body of the people, both land owners, and their labourers, as a vexatious and oppressive exercise of power, to which they submit *only* on compulsion.—It is, we conceive, therefore certain, that this baneful part of the debasing idolatry of the land, is now upheld and carried on in this Presidency, *solely* by the interposition and authority of the British Government.

"Entertaining these sentiments, and deeply convinced that we are by these acts resisting the will of God, by whose blessing alone this, or any nation can prosper, whilst we are not less firmly persuaded, that positive injustice is done under the existing system to the Protestant subjects, and servants of the state; we most respectfully, yet most earnestly, entreat your Excellency in Council to be pleased to take this subject into early and deliberate consideration, and to afford to the utmost of your power, to Christianity, and to ourselves as Members of the Protestant community, the same toleration and exemption from requirements contrary to our consciences, as are enjoyed by Members of all other persuasions.

"We explicitly disclaim, as utterly inconsistent with our principles as Christians, all desire that the liberty of conscience so fully and justly accorded to the Mahomedan and Heathen, should be in any degree violated. Our sole object and wish is to see the true principles of religious toleration, declared in the instructions of the Honourable the Court of Directors, already referred to, practically, and universally enforced,—believing the policy there marked out of a 'real neutrality,' to be as safe and salutary as it is wise.

"We would most humbly pray, therefore, that in accordance with those instructions, all superior Officers of this Government may be henceforth strictly prohibited from issuing orders, or affording encouragement to Mahomedan, or Heathen rites and festivals. That it be not hereafter required of any Christian servant of the State, civil or military of any grade, to make an offering, or to be present at, or to take part in, any idolatrous, or Mahomedan act of worship, or religious festival. That the firing of salutes, the employment of military bands, and of the Govern-

ment troops in honour of idolatrous or Mahomedan processions or ceremonies, and all similar observances, which infringe upon liberty of conscience, and directly, 'promote the growth and popularity of the debasing superstitions of the country,' be discontinued. That such parts of Regulation VII. of 1817, as identify the Government with Mahomedanism and Heathenism be rescinded;—and every class of persons left, as the Honourable Court of Directors has enjoined, *entirely to themselves*, to follow their religious duties according to the dictates of their consciences.

"Aware however that the execution of the orders of the Honourable Court is entrusted to the Supreme Government, and that it will not be in the power of your Excellency to comply with all these requests—we earnestly and respectfully solicit that measure of present relief which your Excellency in Council may see fit to grant, and that a copy of this address, supported by your Excellency's powerful recommendation, may be forwarded to the Right Honourable the Governor General of India in Council, with a view to the attainment of the full measure of relief hereby sought.

"In conclusion, we entreat the attention of your Excellency to the facts detailed in the following Appendix, every one of which, we take the liberty to state, has been, and will, if necessary, be again authenticated, by individuals subscribing this address. And with our fervent prayer that your Excellency in Council may be guided on this important subject by Him, to whom belong all the nations of the earth, and that your consultations may be directed to the advancement of His Glory, the good of His Church, and the safety, honour, and welfare of our Sovereign, and his dominions.

We have the honour to subscribe ourselves,
With unfeigned respect,
Your Excellency's most obedient Servants."

This important document is signed by thirteen chaplains, thirty-seven missionaries, and one hundred and fifty-two European civil and military residents, of all ranks and stations.

The venerable Dr. Corry, Bishop of Madras, forwarded it to the Governor, with a letter, approving of the appeal in decided terms. Still a most unfavourable answer has been returned—too plainly indicating the intention of the local Government not to relinquish the large revenues they derived from the oblations of idolatry. The appendix to the memorial contains abundant evidence of the truth of its allegations.

As these mournful illustrations extend to forty octavo pages, we can only attempt a very brief summary of their contents, but that, we trust, will be sufficient to awaken in the mind of every Christian reader an anxious inquiry how he can best exert himself to put down those abominations which are at present a reproach upon our national character.

1. *The compulsory attendance of the servants of the state at Mahomedan and Heathen religious ceremonies.*

The Mahomedan fast, Ramzan, is kept by all Mussulmen as one of the most sacred of their institutions when they celebrate the revelation of the Koran. This sacred month concludes with a festival and a procession of the great Moollah, who goes in public to the *Eedgah* or the sacred edifice to perform his devotions. At Trichinopoly a garrison order was issued, 19th of January, 1836, commanding a company complete, and a brigade of artillery, to fire three salutes during the day, and to attend the Mahomedan priest in his perambulations. These European gunners were thus obliged, beneath the scorching beams of an eastern sun, to follow his reverence's slip-

pers from five o'clock in the morning till three in the afternoon, and to grace by their presence, and at the peril of their lives, this anti-christian service. In 1834 this occurred on the Lord's day, and the whole of the European artillery were detained from church, and employed the greater part of that day of rest in firing salutes in honour of the Mahomedan Koran! The facts relating to *heathen* ceremonies are still more offensive.

Take the following as a specimen:—

"In the year 1828, the Head Quarters of the 15th Regiment were stationed at Trivanderam, the present capital of Travancore, and the ordinary residence of the Rajah. Within the fortress, stands one of the principal temples of the province, dedicated to Padmanaba Deo, (or Vishnoo.) Once a year, the Idol is brought out, and carried in procession to the Beach, about three miles distant, where it is bathed in the sea. It rests, of course, with the Brahmans to select the most auspicious day for the ceremony, and it has been observed, that, whenever it has been practicable, a very intelligible preference has been evinced by them for the Christian's Sabbath. It was on a *Sunday* that we were required to attend. At two o'clock in the afternoon, the Regiment, arrayed in review order, was formed in line with two battalions of Nair Troops, on one side of the road leading from the Fort to the sea. There we remained, during three weary hours of idle expectation,—the gazing stock of the assembled thousands, thus learning from our presence to attach still deeper feelings of importance to their wretched superstitions. At intervals, groups of Brahmans passed down our front, and from these we received no doubtful intimations of the light in which they regarded us. One party approached from the Pagoda, bearing several pots of water intended for the use of the Idol, and of the Rancee. The pots were of brass, and their mouths closely covered with plantain leaf, well secured, it might seem, against aught of external pollution. Stopping short, at some distance from us, the Brahmans waved to us imperiously to give them room. Between our front rank and the wall by which the opposite side of the road was bounded, there was a clear breadth of more than twenty paces—but this was insufficient. We were required to close back upon the wall in our rear, and then with a quick and stealthy step, drawing the cloths closely round them, and keeping as far from our line as the road would possibly admit, every look and gesture expressive of anxiety to escape the pollution of our vicinity, they proceeded with their precious burden. At five o'clock, the Idol was brought out, attended by the Rancee and crowds of Brahmans; as it approached, the order was given to present arms. The procession advanced, and the *troops*, filing to either side, formed a street, and accompanied it, amidst the din of horns and tomtoms, and all the uproar and confusion of a heathen ceremony. About midway between the Fort and the Beach, is a small open Choultry or Pandall—a number of stone pillars supporting a flat stone roof, open on all sides, and at other times accessible to all, to man or beast, of every caste or character. The Idol was carried under this, the Nair battalions followed—but, as if it were designed to heap the fullest measure of contumely upon us, we were made to pass outside. There were Europeans, Mahomedans, and various officers of impure tribes in our ranks—we were unclean—our footsteps carried contamination. Arrived at the beach, we were told to go back—we were no longer wanted—the ablutions of the Idol might not be performed in our view. Tired and ashamed, we returned to our barracks.—There was then no one amongst our number, who had any actual consciousness of the unholy and sinful character of the proceeding in which we had been engaged; but we felt that we had been degraded, that we had been treated throughout with undisguised contempt, and, that not only the natives of the province, but our own men likewise, had reason to despise us for submitting to such open humiliation.

"There are, no doubt, some who will maintain that in all this we were acting simply in the performance of a military duty, and in no way connected with any religious observance—that we were in attendance, not upon the Idol, but upon the Rancee, and that it was to the Rancee we presented arms; very probably it may have been on some such prettexts that the Rancee herself requested the attendance of the British Troops; but the people did not view the matter thus—our own men did not—and, may we not add, God did not view it thus! It is unhesitatingly

affirmed that the impression made by our presence upon the minds of the thousands assembled from all parts of the province, was, not that we were there merely in compliment to the Ranees, but that we attended as part of the public escort of the Idol, and for its especial service and honour. The same impression was left upon the minds of our own men, and so justly did the Mahomedans in the Regiment appreciate the actual character of the proceeding, that but for the countenance of their European Officers, they would probably not have consented to take part in it. It has been said that on the occasion now referred to, there was no man amongst our number with true Christian feelings. Now, however, were we ordered upon the same duty there are several of us who must refuse to attend. It is admitted that we should do this at the peril of our commissions. Nay more, it is admitted, not only that our refusal would subject us to dismissal from the service, but that it might require our dismissal,—for, as military men we are sensible that the very existence of an army must be endangered, if once it be conceded to any of its members to deliberate upon the propriety of the orders they may receive. But is it not then unjust that such orders should be issued? Is it not cruel to place us in such circumstances? And why should a Christian Government thus needlessly reduce its officers to the alternative, either of disobedience to their orders, or of violating the command of God?"

2. *Servants of the state offering to idols.*

The feast of the idol Padazier had been discontinued at Madras, the city of which she is called the *goddess* for thirty years, but was re-established under the orders of the British authorities in 1818. The festive procession of this idol in 1820 moved towards the fort of St. George, and stood near the north gate, when a European officer of Government called the collector of Madras, sent out a present of gold, incense, and scarlet cloth for the idol and her priests. He also gave a gold necklace for the goddess called "Talee." The talee is the emblem of union and the marriage tie. Thus a British officer presented to the *goddess* of Madras the well-known pledge of the closest union, and exhibited before the insulted majesty of heaven a representative of christian England performing an act of direct worship to an Hindoo idol! In the course of its perambulations the procession had to pass under the Pully Street gate of the Black Town, but the arch was not lofty enough to admit the goddess, borne on high upon the shoulders of men, to pass. The question has, therefore, been proposed by Government to the acting chief engineer, to know at what expense that gate can be raised, which proposed alteration is to convey to the natives "a full proof of the disposition of Government to *facilitate* the due observance of their religious ceremonies."

At Conjeveram, near Madras, European officers of the highest rank, not excepting Lord Clive himself, have presented to the idols jewelled ornaments for the neck and bosom, &c., and a collector, Mr. Place, assembled all the musicians, dancing girls, elephants, horses, and instruments, attached to the different temples in the district to give pomp and splendour to his own personal attendance on the idolatrous festivals of that place. But even this is surpassed by Government collectors issuing orders for the people to resort to their idol temples with offerings to *pray for rain!*

3. *Illustrations of the support given by the Government to idolatry.*

The appendix contains literal translations of memorials to Government officers respecting the provision and appointment of the ser-

vants of the idols. It would be amusing, were not the subject so grave, to exhibit the servants and the sons of England engaged in the appointment of pipers and cooks, sweepers and dancing girls, to the idol temples, directing the Brahmins, yea, in ordering new clothes for their ragged divinities, and repairing the dilapidated walls of their abominable pagodas.

It is true, that as the British Government have taken possession of the lands with which the pagodas were endowed, and carry into the coffers of the Company the contributions of the pilgrims and votaries, the people seem to have a claim upon them for the support of their worship, but this fearfully compromises the christian profession of a people, and no question of finance ought for a moment to interfere with the higher interests of morality and religion.

4. *The compulsory dragging of the cars of idols.*

The cars for the idols are built and repaired under the direction of the Company's servants, and cables have been given out from the government stores for the use of the people in dragging the ponderous deities. Their zeal has so much declined, that it has become necessary to employ influence, and even *force*, to induce the poorer classes to fulfil this duty. "I cannot help feeling indignant at the conduct of my countrymen," writes a Missionary, "who are connected with the worship of Juggernaut. Here we have a high-minded English gentleman, who would challenge and shoot a man for the least expression derogatory to an imaginary honour, stooping to be a cart-wright, or car-builder, for an ugly wooden idol."—"It will scarcely be believed, that a gentleman, high in the service of the Company, is to be seen as busy as possible, conducting with apparent pleasure the abominable idolatries; and *waving his cap, encouraging the car-drivers to proceed.*"—Excitement of another sort, it appears, has become necessary to stimulate the zeal of these poor idolaters; and there is abundant evidence that the *peons*, a low grade of police officers, employ whips and sticks, with which they frequently beat the people in a most unfeeling manner to compel them to roll forward these ponderous engines of idolatry.

The extent to which this oppressive burden has been enforced may be conceived of by the fact, that in the province of Tanjore alone, there are not less than *four hundred thousand people compelled*, year by year, to leave their homes, and proceed often ten, twenty, or thirty miles, without any *provision or remuneration*, for the purpose of dragging the obscene and disgusting idol cars of the province, not a man of whom would go unless the government compelled them, nor when arrived would they drag the cars, were it not for the dread of the whip applied by the servants of government to excite their exertions.

A melancholy accident occurred in March, 1836, at the car festival at Conjeveram, when thirteen healthy men were crushed to death by the wheel of the car passing over them, *ten of whom it is believed were the victims of this system of forced labour for idolatry.* This catastrophe has however been overruled, for the government have justly pronounced these compulsory services to be a "grievous hard-

ship" upon the natives, and have forbidden their servants in future to interfere, but for the preservation of the peace.

Gratifying as this order is, yet this subject requires the vigilant attention of the Christian public of Britain, to see that a law be promulgated throughout our Indian possessions for the *complete severance* of the government from the pagan and Mahomedan rites, without which the superstitions of our heathen native officers, and worse motives, may induce the European official residents still to sanction "these abominable idolators."

It is most obvious that till this be done, and "strict neutrality," which Lord W. Bentinck says is the fundamental principle of British rule in India, be really maintained, the churches of this empire may consecrate their most gifted sons and their choicest treasures for the conversion of India to Christ, with but faint hopes of witnessing in that land the universal triumph of his glorious gospel. "When the natives are addressed on the subject of Christianity, especially at public feasts, when official interference is most conspicuous, they continually reply to our missionaries—'Things cannot be as you represent, you say idolatry is contrary to the commandment of God, and that so far from being acceptable to Him, it is positive sin. It cannot be so, for the Government people superintend our pagodas, our feasts, and all that is connected with the regular carrying on of idolatry and certainly they would not do so, if idolatry were as bad as you represent it.'" Another witness states, that often "the natives glory in our dereliction of Christian principle and they loudly proclaim, '*How the Company honours Juggernaut! 'See here,'* exclaim the Pundas, '*How we are filling the Company's Treasury!*'"

As the British authorities in India are alike regardless of the consciences of their civil and military servants, and of the highest interests of the poor heathen whom they govern in the British name, the time has come when all Christian Britain must simultaneously renounce these abominations.

There have been made during the past month some eloquent and most appropriate appeals for union, amongst all the sections of the Christian church. Here we think a fine occasion is afforded for the most effective and useful manifestation of combined zeal and united exertions. Let the several Committees of the Bible and Foreign Missionary Societies nominate an associated Committee, to call before the rising of Parliament an aggregate meeting of Christian gentlemen at Exeter Hall, who by their indignant denunciation of this atrocious system, and by their wise and firm resolutions against it, shall awaken the Christianity of the empire at once to put it down.

Long, too long, have some noble minded and faithful men been left to agitate this subject almost alone, but now that our Christian brethren in India, yea, and the oppressed and degraded Hindoos themselves, cry for help against these cruel oppressions, a further delay of the most vigorous and Christian efforts will be a dereliction of duty that must excite universal censure throughout Christendom.

THE ZEBEDEAN FAMILY.

IN the northern district of the Holy Land there is a lovely lake, embosomed in the hills, known in sacred and profane story as the Lake of Tiberias, the Sea of Galilee, and the Lake of Gennesereth. In early days it was called the Sea of Chinnereth, from a city of that name situated upon its shores, belonging to the children of Naphtali. Various other tribes had access to its waters; Gad, Manasseh, Zebulun, and Issachar, each claimed an inheritance in it, and pursued maritime occupations upon its surface and along its coasts. The basin of the lake is estimated at about seventeen or eighteen miles in length, and from five to six in breadth: the Jordan enters it on the north, and its passage through it is said to be clearly discernible by the smoothness of the surface in that part. It is described by Dr. Clarke as longer and finer than any of our English lakes, though perhaps inferior to Loch Lomond. He compares it in picturesque beauty to the Lake of Locarno, in Italy, wanting, however, the beautiful islands with which that majestic sheet of water is adorned.

With the exception of the outlets of the Jordan, the lake is surrounded on all sides with lofty hills, those on the eastern being much higher than on the western side. Owing to its sheltered site, the tempests that visit it are never of long duration, though squalls from the mountain ravines are frequent, and dangerous during their continuance. But the most furious storm quickly subsides, and silence and calm succeed. These local features are recognized in the evangelic narrative: "And they launched forth. But as they sailed Jesus fell asleep, and there *came down a storm of wind* on the lake, and they were filled with water, and were in jeopardy. And they came to him and awoke him, and said, Master, Master, we perish. Then he arose and rebuked the wind, and the raging of the water, and there was a calm." Luke viii. 23.

Travellers speak in high terms of the grandeur of the scenery of the lake, though the total absence of trees upon its mountain ramparts, and the stillness of its waters, which are not navigated by a single vessel, give it an air of desolation, which excites melancholy feelings. The silence that now reigns along its shores has not always been a characteristic feature of it. Fleets of considerable force once traversed it, and bloody battles between the Romans and the Jews have been fought upon its surface. A naval engagement is particularly narrated by Josephus, which covered the lake with the dead bodies of the slain. The Jews who revolted under the administration of Agrippa, fled in immense numbers to Tiberias, and sought refuge upon the water. Here they were attacked by the Romans, who built vessels for the purpose, three individuals being present whose names afterwards filled the world with their fame—Vespasian, Titus, and Trajan. The Jews were defeated with great slaughter, and the shores of the lake, upon which the Prince of Peace not long before had taught, were covered with the mangled corpses of the dead.

A few years before this naval action occurred, the Sea of Tiberias presented a very different scene to that which now meets the eye of the casual visitor. Instead of the ruins which now exist upon its coast, betokening a numerous population swept away, and the tranquillity of its waters, unbroken save by the "windy storm and tempest," there were flourishing cities upon its beach, whose industrious inhabitants plied their avocations upon its bosom. Capernaum, Chorazin, and Bethsaida, names familiar to every reader of the gospel narratives, were situated upon its shores. The time to which we now refer was the era of lofty and imposing transactions. A personage appeared in this beautiful region, teaching "as one having authority," and the rumour went forth among the simple-hearted fishers of the lake, that "this was he who should redeem Israel." He travelled along its banks, tarried in its towns, crossed its waters, had frequent interviews with its maritime population, and by many among them he was hailed as the long-expected hope and saviour of their country.

Among the fishermen of Tiberias, in the days of our Lord, there was one of the name of Zebedee, who stands distinguished in the evangelical history as the parent of two of his most eminent disciples. Of his life and character no notices are given; but from his allowing his sons to leave him suddenly at the command of Christ, placing no obstacle in their path, but cheerfully surrendering his interest in their services, which is evident from the inspired narrative, we may conclude that his own mind was enlightened and impressed upon the subject of the Saviour's pretensions. Humble as the occupation of Zebedee is generally esteemed, he was not in indigent circumstances. The vessel called a "ship," in which he toiled, was his own; and as, in addition to the aid of his sons, he had "hired servants" employed in his business, he was at the head of a considerable and lucrative traffic. Mark i. 20. Nicephorus, understanding John the son of Zebedee to be meant by "another disciple" "known to the high-priest," spoken of in the history of the Saviour's apprehension, John xviii. 15, accounts for his acquaintance with the dignified ecclesiastic in the following way. His father being dead, had left behind him an estate in Galilee, which John sold to Annas, the high priest, and thus was introduced to him.* But that the nameless disciple referred to was John, is as doubtful as the tradition now cited.

The wife of Zebedee, the mother of his far-famed children, was named Salome, as appears by comparing the following passages. "And many women were there, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children." Matt. xxvii. 55. "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome." Mark xv. 40. She, who in the former of these passages is called "the mother of Zebedee's children," is in the latter named Salome. This individual is supposed by some to have been related to our Lord—

* Hist. Eccles. lib. i. c. 28.

the daughter of Joseph by a former wife. Theophylact, when asserting that John was related to the Saviour, proposes the question, "But how can that be? Attend. Joseph, husband of the blessed Mary, had seven children by a former wife, four sons and three daughters, Martha, (or Mary) Esther, and Salome, whose son John was; therefore Salome was reckoned our Lord's sister, and John was his nephew." Cave admits that a relationship subsisted between these parties, but not that mentioned by Theophylact; and Lardner conjectures that some family tie may have been, in part, the ground and reason of several things mentioned in the gospels—as the petition of Salome that her two sons might have the highest places in the kingdom of Christ—John's being the beloved disciple, the friend of Jesus, admitted to some freedoms denied to the rest—our Lord's committing to him the care of his mother, so long as she should survive him.

Doubtful as this relationship is, between the family residing at Nazareth, and that by the borders of the Tiberian lake, an intimate relationship subsisted between the members of the latter and the Saviour of the world. Salome ultimately left her home to minister to his comfort, her husband Zebedee, in all probability, dying soon after her sons became disciples. The fact is expressly mentioned that she followed him from Galilee, "ministering unto him." Matt. xxvii. 55, in the same way, perhaps, as Joanna the wife of Herod's steward did, who gave him of her "substance." Luke viii. 3. She accompanied him in many of his journies, and was one of those who wept at his cross, attended his burial, and visited his deserted tomb.

Two only of the children of Zebedee and Salome are introduced to our notice in the inspired narrative, and it is likely that they comprised the whole of their family; these are James and John, the former, from his name always occurring first, with only one exception, was doubtless the elder. James became an eminent disciple of the Saviour, and fell in the Herodian persecution, becoming the apostolic proto-martyr—the first of the sacred band, who took that cup, of which they had long before told their Lord that they were ready to drink.

The children of Zebedee had not the advantages of a learned education; under the paternal roof they acquired what knowledge they possessed. John is spoken of in connection with Peter as "unlearned and ignorant." Acts iv. 13. The original in this passage, however, does not import ignorance in the common acceptation of the term, and by no means conveys what our translation expresses, an idea of gross illiteracy. It simply signifies that they had not been educated in the rabbinical schools, were not versed in the literature of the Talmud, and occupied private stations of life. So when the Jews marvelled upon hearing the Saviour speak, saying, "How knoweth this man *letters*, having never learned?" John vii. 15, the question does not relate to a simple ability to read, but to that acquaintance with the Jewish allegories and parables, which our Lord displayed, though he had never attended the schools of the rabbins. The word rendered "ignorant" is literally *idiotæ*, an

idiot, a phrase which was commonly applied to those who filled no public office. Hence *Æcumenius* says, that "Paul wrote to Timothy, to Titus, and to Philemon, *ιδιωτην*, an *idiot*," meaning a man of a private station, and not like Timothy and Titus, who had a public character in the church as evangelists. There can be no doubt but that the sons of Zebedee were well acquainted with the Scriptures of the Old Testament—with the doctrines of the Jewish religion—with the expectations entertained by their countrymen of the advent of the Messiah—as all the pious Jews at that time carefully taught in their families the elements of their theology.

Four persons were once fishing at the same time, upon the sea of Tiberias, and one was calmly walking upon its shore, who have exercised a more powerful influence upon the world, than any other human beings who have trod its surface; these were Peter, Andrew, James, John, and Christ. Little would an observer looking from the margin of the lake upon its calm blue waters, watching these individuals in their humble vessels at their daily employ—little would such an one have imagined that the hard-toiling, homely-dressed fishermen before him, were men who were to produce a moral revolution throughout the wide-spread empire of the Roman—to win for themselves an endless renown, and have their names repeated with mysterious apprehension, in the temple of the heathen priest, and the palace of the imperial Cæsar.

The Saviour's visit to the sea of Tiberias was occasioned by his expulsion from the scene of his childhood and youth, Nazareth; his faithful teaching having rendered his townsmen hostile to him. On the brow of one of the precipices which surrounded that place, whither an infuriated rabble led him to cast him down, the Saviour rendered himself invisible by an exertion of his divine power, and then retired northward across the country to Capernaum, Luke iv. 30, 31, the principal city on the borders of the lake. Here he taught in the synagogue, visited the neighbouring hamlets, restored many of the diseased to the animation of healthy existence, and constantly attracted by his doctrine and his power a large concourse of people around him. One day, one memorable day, whose transactions deeply affected the spiritual interests of the world at large, "the people pressed upon him to hear the word of God" as "he stood by the lake of Gennesaret." Luke v. 1. Two fishing-vessels were close in shore, but the fishermen were gone out of them, after a night of unsuccessful toil, and were engaged in washing their nets. It was early, therefore, in the morning. Into one of these vessels, which belonged to Peter, the Saviour entered, and requesting him to put off a little farther from the shore, he sat down in the ship, and taught the crowds upon the beach. At the close of his address the Saviour astonished the fishermen by a splendid demonstration of his divine power: he commanded Peter to launch out into the deep, and again to cast forth the nets, when so great was the draught of fishes, that it required the united exertions of all employed on board to bring them to land.

By these circumstances the minds of the sons of Zebedee were prepared to entertain the claim which was immediately made upon

their services; the Saviour called them to follow him; and at once they abandoned their avocations, to share the fortunes and perform the will of this illustrious personage, who, with divine authority, demanded their attentions.

We are not to suppose that these Tiberian fishermen had no other knowledge of the Saviour than what they derived from this single interview with him. In all probability they had previously heard him in the synagogue of Capernaum, for that they belonged to that city is probable from its certainly being the residence of Peter. Peter and Andrew had met him on the banks of the Jordan, while attending the ministry of his immediate predecessor, the Baptist; and as it is expressly stated that the sons of Zebedee were (Luke v. 7) partners with them in trade, what the former had learnt of his mission and character would be known to the latter. Already all Judea and Galilee rang with his fame. The expectations of the people, with reference to the coming of the promised Messiah, had been long excited, and at the period of his actual advent they were raised to the highest pitch. Many were "looking for redemption in Jerusalem," and "waiting for the consolation of Israel;" "all men mused in their hearts of John as to whether he were the Christ or not." Having been trained up under the influence of this general expectation, the minds of the sons of Zebedee were prepared to admit the claims of the Saviour, and to submit to his authority when they heard his teaching and beheld his miracles. "They immediately left the ship and their father, and followed him." Matt. iv. 22. Though the beautiful scenes of the lake were dear to them, and the name of home was sweet, and the thought of early friends and associates was cheering, yet the ties of kindred were broken at the call of Christ, whose miraculous power had convinced their judgment of his Messiahship, and whose grace had subdued their affections.

Sacrifice was required of these disciples in the hour of their first association with Christ. Detachment from the endearments and occupations of home was imperative, in order to give their whole attention to their adopted Lord, to receive the law from his mouth, to hear his words of wisdom, to mark his marvellous works, and thus go through the training that was necessary to qualify them to act as his ambassadors to the world at large, the heralds of his mercy, and the apostles of his dispensation. "We have forsaken all," said Peter, "and followed thee." Matt. xix. 27. "A poor all," says one, "a parcel of rotten nets." The observation might have been spared; for their *all*, however humble, was as great a sacrifice as if they had possessed the most splendid external advantages to surrender. Similar acts of self-denial have been frequently required of those who "would live godly;" persecution has frowned upon them, and the spoiling of their goods has been the consequence of their steady adherence to their principles. Often, in the wise administration of providence, separation from earthly blessings has been ordered as a measure of spiritual improvement; the discipline is intended to lessen the world in the estimation of piety, to humble pride, to conform us to the divine will, to

weaken our attachment to the objects of faith. And amply are they rewarded who, at the command of the Supreme Disposer, freely give up what from him they have freely received—in the testimony of a good conscience, in evidences of the divine favour, and in the prospect of an eternal crown, there is a recompense provided for those who hesitate not to deny themselves and to take up their cross.

To the Zebedean family, as well as the rest of the disciples, the splendid distinction was held forth, "I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

What joyful harvester did e'er obtain
The sweet fruition of his hopeful gain,
Till he in hardy labours first had pass'd
The summer's heat, and stormy winter's blast?
A sable night returns a shining morrow,
And days of joy ensue sad nights of sorrow;
The way to bliss lies not on beds of down,
And he that had no cross deserves no crown.
There's but one heaven, one place of perfect ease,
In man it lies to take it where he please,
Above, or here below; and few men do
Enjoy the one, and taste the other too:
Sweating and constant labour wins the goal
Of rest; afflictions clarify the soul,
And, like hard masters, give more hard directions,
Tutoring the nonage of uncurbed affections.

The natural scenery of the lake of Tiberias presents the same outline in the present day as when the Saviour traversed its shores and sailed across its waters; but its social character is altogether different. The cities "exalted to heaven," which once occupied its borders, have indeed been "brought down to hell," for no trace of them remains, and not even can their sites be identified. No fishers ply upon the lake; no sails are spread upon its surface; silence broods over the spot, where the voice of the Son of God once was heard, and a numerous and active population existed.

T. M.

LINES BY WILLIAM WORDSWORTH, Esq.

If this great world of joy and pain
Revolve in one sure track;
If freedom, set, will rise again,
And, virtue flown, come back;
Woe to the purblind crew who fill
The heart with each day's care;
Nor gain, from past or future, skill
To bear, and to forbear!

MR. WALFORD ON THE REVISION AND EMENDATIONS OF
THE AUTHORIZED VERSION.

We transcribe the following valuable remarks from the Introduction of the Rev. William Walford's "New Translation of the Book of Psalms, with Notes, explanatory and practical," now in the course of publication, and which we doubt not will form a valuable addition to the expository works on the sweet songs of Israel.—EDITOR.

No earnest and inquisitive reader of the common version of the Psalms can be unaware, that a considerable degree of obscurity is found in them. On some passages, indeed, of this version, it is very difficult to fix any distinct or definite meaning; and a much larger number, where the sentiment is capable of being placed in a clearer light, and with greater effect, may readily be found. It is matter of regret, that such remarks are applicable, more or less, to most of the books which compose the volume of the Bible.

Many persons, eminent both for learning and piety, have made known, at different times, their dissatisfaction with this state of things, and have expressed a strong desire that it should be remedied. It is not meant by this to insinuate, that the learned and venerable persons, to whose labours we are indebted for the translation of the Bible which is now in general use, were either unskilful or unfaithful in discharging the office which was assigned to them. Neither is it intended to suggest doubts to those who are unable to judge for themselves, respecting the general fidelity or usefulness of that version, as if it were deficient in any of the fundamental truths which make up the revelation of God to man. This can scarcely, if at all, be said of the most defective versions of the Bible; and the unlearned may rest assured that, in the English Scriptures, they have placed before them every important truth and precept of revelation. It is, notwithstanding, greatly to be regretted, that blemishes, which impair the beauty and obscure the sense of many parts of this divine volume, should be permitted to remain, age after age, without any effective steps being taken to remove them.

It may, I trust, without presumption be intimated, that the erudition and the vast means of every kind which are in possession of the Universities of England for effecting so important a benefit, cannot be applied to a nobler or more appropriate purpose. Other pursuits of science, taste, and literary curiosity, are, I own, great ornaments of human life, and, at the same time, confer inestimable advantages on society at large. But what, may we not inquire,—what is the worth of the most accomplished attainments of literature, or the profoundest acquirements of science, when compared with an accurate and extensive acquaintance with those living oracles which are destined to enlighten the mind and to refine the heart, by dissipating their prejudices, and withdrawing them from the gross and terrene affections, so as to elevate the thoughts now, and at no distant period the soul itself, to the possession and enjoyment of the all-perfect and all-satisfying good which is in reserve for the true

disciples of the blessed Redeemer? What is the genuine value of the acutest emendations of Greek or Roman authors, or of the most skilful and splendid editions of their exquisite remains, if these, which may be prodigies of erudition and of ingenuity, are contrasted with an improvement of that volume, whose pages are "able to make men wise unto salvation?" The most important discoveries of science, and the most accurate delineations of the orbits and times of comets, and other celestial or terrestrial phenomena, partially valuable as they confessedly are, sink into entire worthlessness, when set against the advancement of whatever is associated with the future and imperishable welfare of human souls. These manifest truisms are not recorded by one who was never smitten by the charms of literature and science, and who is incapable of feeling delight, even from small acquisitions of ancient or modern lore, which he would gladly make: they are the natural results of a belief that there is something more momentous than Greek or Latin, more interesting than the diagrams of geometry, and more truly worthy of the powers and faculties of man, than algebraic or fluxional calculations.

The want of which I am disposed to complain, can be satisfactorily supplied only by an association of men of parts, learning, and cultivated taste, and especially of christian feeling; so wise as to discard all fanciful theories, and so faithful as to sanction nothing but pure and simple truth. Happy had it been if scholars of the last and present age, endowed with such qualities, had prepared a version of the Holy Scriptures, as perfect as the ample means and appliances to which they have access might have conducted them, before the immense multiplication of copies of the authorized translation had been spread over the land, and conveyed to the ends of the earth, by the beneficent institution of Bible and Missionary Societies! It may justly be deemed surprising that so much labour, expense, and erudition, should have been employed in endeavours to accomplish a correct text of the Hebrew and Greek original Scriptures, and that men of consideration should have regarded, apparently with entire indifference, the greatest benefit that can result from these endeavours,—the correct emendation of that version, which is the sole medium of imparting the knowledge of God's word to the numberless millions who can avail themselves of no other. The exertions of Mill, Wetstein, Griesbach, Kennicot, De Rossi, &c. &c. must be judged to fail of a full reward, until the utmost practicable improvement has been made in the translation, which is to engage the attention of by far the majority of the christian world. Grammarians, lexicographers, and critics, have but ill discharged the obligations that lie upon them, while the vast stores which they have amassed are locked up in recesses, inaccessible to at least nineteen-twentieths of mankind.

The writer of this Introduction is reluctant to dismiss this subject, without adverting to the evident judgment of others, many of them far better qualified than himself to pronounce a decision on the desirableness and necessity of an emended version of the whole Bible. I shall comprise all I mean to say on this topic, in a reference to the numerous versions of individual books of the Scriptures which

have issued from the press of Great Britain within the course of the last sixty or seventy years. These versions, many of which are of very great value, have proceeded from the labours of learned prelates and professors, and other eminent persons, and fully disclose the opinions which they formed in relation to this subject. I will specify but two names which are prefixed to their invaluable productions,—the learned and elegant Bishop Lowth, and the not less learned, and perhaps more acute and perspicacious, Dr. George Campbell;—men than whom none have lived more competent to form sound and accurate judgments on such matters. These erudite persons have recorded, by the writing and publication of their respective versions of the prophecy of Isaiah, and the four books of the Evangelists, the deliberate convictions of their judgment respecting the practicability and usefulness of a corrected translation of the Holy Scriptures. Had I the audience of dignified Professors, of the Heads of Houses, and of learned Fellows of Colleges, I might perhaps put, with becoming deference, the inquiry,—Is it now too late to accomplish any such good work? or is it premature, from the expectation of larger and more sufficient means than are already in possession?

Some degree of the apparent disregard which is shown to a revision and emendation of the common version, may, I beg permission to add, be traced to the exaggerated commendations of it which are so frequently promulgated: men often come to believe at length in the truth of assertions which are perpetually made, but which a thorough and candid investigation would prove to be unfounded; so that they not merely themselves acquiesce in these vulgar errors, but are prone to regard with a suspicious eye the motives of those who will not be imposed upon by allegations which they know to be destitute of equivalent support.

It occurs to me to remark here, that if some person or persons of opulence would imitate the munificence to which we are indebted for the Bridgewater Treatises, we might hope to see this important desideratum supplied. We are now amply furnished with defences against the direct attacks of scepticism and infidelity; why should we not be equally armed against the less manifest, but not much less dangerous influences, against which the multitude can be effectually secured, only by diffusing among them the most perfect and accurate transcript of the Holy Scriptures, which the beneficence and erudition of the present times can produce? The experience of many years plainly shows, that no private efforts to produce an improved version of the Bible will succeed, so far as to give it general currency, or induce the public at large to adopt it, in preference to that which is now in use. A more decisive stamp of authority than can be impressed by one or several individuals, however learned, or in all respects qualified for the important undertaking, is essential to secure a universal, or even general reception of it. The authority, however, let it be understood, which is intended, is not that which our civil governors are able to impart. A royal charter, an order in council, or an act of parliament, is altogether without competency in this case. The temper of men at this period, would incline them

to refuse acquiescence in such a species of authority. The only authority to which Christians of all parties would bow, must be drawn from the acknowledged skill, fidelity, impartiality, and general qualifications of the persons who should engage in the execution of such a work. If some of the most distinguished members of the two Universities would form an association for this excellent purpose, and freely invite the co-operation of learned and candid individuals belonging to the several communions of Christians in the United Kingdom, all pledging themselves to a fair and impartial arrangement and distribution of labour, the object would be accomplished: the more discerning and better informed readers of the Scriptures would gladly accept the boon thus offered; and, through their agency, there is good reason to believe that the generality would gradually transfer their attention and regard to it.

LETTERS FROM ROME.—No. IV.

Monte Pincio—Papal Finances—Political Feeling—Index Expurgatorius—Silvio Pellico—Ignorance of the Peasantry.

Rome, March, 1834.

MY DEAR FRIEND.—I assure you that, however much an "epistle from the Romans" may delight you, a letter from the "ultima thule" of the Romans is equally gratifying to me. Your letter was put into my hands just as I was going out, and I therefore took it to a quiet corner of the Monte Pincio, and sat down to its perusal. The Pincian Hill is one of the fashionable promenades of Rome. It overhangs the Piazza di Spagna, and that part of the present city, which was formerly the Campus Martius, (but which is now termed the "Quartier des Anglois,") commanding one of the finest views of Rome. The principal ascent to this hill, from the Piazza di Spagna, is by a double flight of steps, at the top of which stands a large Egyptian obelisk, in front of the handsome facade of the church of La Trinità del Monte. This flight of steps is, perhaps, the finest thing of the kind in existence; but an Englishman's nose is so offended by the abominable filth which covers it from top to bottom, that one avoids ascending it oftener than is necessary, especially in hot weather. The whole of the Pincian Hill is now tastefully laid out in promenades, after the Italian fashion, with fountains and architectural ornaments. The work was planned and commenced by the French, though from its completion having been effected during the pontificate of Pius VII. he gets the credit of it; at least every thing is done to give him the credit, for inscriptions meet your eye at every turn, surmounted by the papal arms, stating that, "to the beneficence of Pius VII., the public are indebted for this delightful and salubrious promenade." This is not the only benefit that the French conferred on the Romans, though the evil they did is remembered, and the good forgotten. Such a work would not be very likely to be undertaken in the present day, for so poor is the government, that it has not the power, had it the will. It is with difficulty that money is obtained to meet the urgent necessities of the

state. But, notwithstanding this, two new cardinals were made a few days ago, and as the allowance from the state to each cardinal is about £1000. per annum, the Joseph Humes of Rome exclaim against what they are pleased to term, so useless an expenditure of the public money. The cardinals generally contrive to obtain some snug benefices in addition to their stipend, and are most of them bishops of some place either in or out of Italy; for their eminences are no haters of pluralities. To understand the whole plan of the clerical fabric would be a study in itself. Civil and ecclesiastical functions are so mixed together, that it is difficult to know, simply from the office he holds, whether a man is to be considered in or out of the church. The greater number of those who hold civil offices under the government are in deacon's orders, and many who hold the highest ecclesiastical posts are merely deacons. It is not necessary now for a man to be in priest's orders before he can be made a cardinal, any more than it was in the time of Leo the Tenth. One of those who have just received the red hat, was raised from the office of Governor of Rome (the chief magistrate of the city) to the dignity of cardinal; he went in state to the principal theatre the night before he was to receive the hat. This was the last time he would be allowed to appear at the opera, as their eminences are supposed to give up all such amusements. There are certain rules of state etiquette which the cardinals are bound to keep up; they must always be attended by a certain number of servants, and are not allowed to take any female along with them in their carriage, not even members of their own family. They honour balls and evening parties with their presence, but, like the rest of the clergy, they do not dance. They are escorted from their carriages by a number of servants with lighted torches, and are met at the top of the stairs by the master of the house. I have been a good deal amused, sometimes, at noticing the various grades of the clergy, as denoted by the colour of their stockings. An ordinary ecclesiastic wears black silk stockings; a monsignore, or prelate, purple; and a cardinal, scarlet. The monsignori seem frequently to pique themselves on having their stockings of such a shade, as shall approach, as nearly as possible, to the scarlet, without entirely losing all tinge of purple.

There is considerable difficulty in collecting much information regarding the political feelings of the Romans. They are, in general, very guarded in their conversation on this subject; and it is believed, not without reason. If a man is known to express, with much freedom, opinions which are not in accordance with those of "the powers that be," he will receive a gentle hint to be on his guard, and should he not take the hint, he may possibly disappear, and be heard of no more, till some fortuitous circumstance, or some mighty change, shall "reveal the secrets of the prison house." Many, undoubtedly, would deny that any thing of this sort ever takes place now, or at least without the existence of some just cause, and urgent necessity. But let such persons deny, or explain, occurrences like these as they please, they are currently spoken of and believed; and are producing an influence on the public mind, which those who would fain conceal them are, perhaps, little aware of; or at least, the

extent and probable consequences of which they are far from duly appreciating. A few days ago, I was told the following, by an English merchant, who has been, for some time, a resident in Rome. An abbate, a clever, well-informed man, who was employed chiefly as a teacher of languages, and who was highly respected by his acquaintances, was known to entertain liberal opinions, and occasionally to express them freely in private society; but he by no means paraded them publicly. He was told to be on his guard, for an order was issued to arrest him, if he continued to make so free use of his tongue. His friends advised him to get out of the way; but neglecting their advice, he soon after disappeared. His friends have never since been able to gain any information respecting him; and believe that he is confined in the Castle of St. Angelo, or some other state dungeon. I do not think that any thing so bad as this often takes place; for there is so much apathy generally manifested on all subjects that do not immediately concern their own individual interests or amusements, that but few persons are disposed to render themselves obnoxious to any interference, on the part of the government, with the even tenor of their lives. There is, however, a class of persons who are restless and dissatisfied; but they are chiefly, if not entirely, to be found among the middle ranks. Groaning beneath a system of oppressive taxation, they feel that the government is devoid of any spirit of energy; that no effort, or even wish, is manifested to improve their condition; that their own energies are crippled on all sides, whether directed to mercantile or scientific pursuits. Their colleges, hospitals, lecture-rooms, philosophical apparatus, and books in common use, all denote that science is here nearly a century behind the rest of Europe. So small is the number of those who take any interest in scientific pursuits, that there is no prospect of any thing but loss and disappointment for those who may be disposed to devote their time and talents to such pursuits. The censorship of the press is so strictly enforced, that many even of the most important scientific foreign works have been placed in the *Index Expurgatorius*, and so prevented from obtaining circulation within the states. As an instance of the extent to which the censorship is carried, I may mention, on the authority of a French bookseller, who is residing here, and is principally supported by the foreigners living for a short time in the city, that Pinel's celebrated work on mania, is among the forbidden books, together with many other strictly medical works. M. Merle, the bookseller above referred to, has attempted to establish a sort of Penny Magazine, the articles for which are taken almost entirely from the English, and other periodicals of a similar character; but there is scarcely a number, which is sent for the approval of the censor, that is not so curtailed and cancelled, that the expense and annoyance attendant on its publication, together with its limited sale, have almost made him despair of its success. The *Index Expurgatorius* has now attained to such a magnitude, that it is no longer published as a whole; the authorities merely announce, from time to time, that certain works are added to the *Index*. But, as is usually the case, what is forbidden, is anxiously sought after, and the few books that are most

largely read, are generally those that are most strictly prohibited. *Le Mie Prigioni* of Silvio Pellico, detailing the history of his imprisonments in the Austrian dungeons for supposed political crimes; a work which has excited great interest through the Continent, was of course considered here a dangerous book, was quickly granted the honour of a place in the Index, and its introduction and circulation strictly guarded against. No book is more read by the Italians; and it may be readily purchased, either in the street, by calling some poor fellow on one side, who will bring out a copy or two from his pocket; or, by using a little caution, even from the book-sellers, who will hand it down to you, from behind other books, on some top shelf.

Although, to the people generally, the causes which keep up the present state of things, are hidden in the utmost obscurity, and they merely feel that they are subject to some invisible evil power, against which it is in vain to struggle; that they are living beneath the baneful shade of some poisonous upas; yet many of the more reflecting, and better informed, are pretty well aware that the evil lies in the wretched system of government, all of whose measures are founded on the notion, that any thing is better than running the risk of losing any portion of that priestly domination which they at present possess. These are the persons who are most restless, and are anxiously looking for some grand change. But almost all the noblesse, if not contented with the present state of things, shrink with horror from the bare thought of any general change in the political constitution; in short, they are said to be of "the best possible principles." They know, by sad experience, that whoever might gain eventually by a revolution, they would be sure to be the losers at the onset. They have never recovered from the effects of the French revolution.

The lower orders, on the other hand, are enveloped by a cloud of the thickest ignorance, bigotry, and superstition; and still are contented, and I firmly believe happy, as far as happiness is compatible with their state of blind ignorance. Poor they are indeed! But in a country where houses and clothes are rather luxuries than necessities, and where a few baiocchi will procure them as much wine, fruit, lentils, and macaroni, as they want, why should they cry "heu mihi!" or sigh for change? They do not. At sun-set they say their "Ave Marias," and repeat at sun-rise their "Pater Nosters;" and the monotonous bell which calls them to these duties, is not more monotonous than are their own lives. They have been taught by the venerable monk, who, now and then, may give them some paltry alms; by their father confessors, who absolve them from their weekly sins; nay, even by the priest from the pulpit, in a more elaborate manner, that those who cry for change are the sacrilegious and reprobate, who would fain destroy their holy church; that "un liberale," (as they were actually told the other day, from the pulpit, in my hearing,) is synonymous with "un ladre!" Thus they are taught to associate with the desire for change and improvement, the breaking of crucifixes and images of the Virgin, and the eternal perdition of their souls. The peasantry about Rome are generally

bigotedly attached to the Pope and to their religion, yet his Holiness is said to be more unpopular in his own states than any where else. Not that he is personally disliked by his subjects; far from it: but he is associated, in some undefined way, with all the existing impediments to improvement.

Yours truly, &c.

J.

ARE THE LANDS OCCUPIED BY THE CHURCH OF ENGLAND THE PROPERTY OF ITS MEMBERS?

THIS question, so warmly agitated at this moment, was settled to the satisfaction of all thinking and impartial men nearly half a century ago, in the *Vindiciæ Gallicæ*, by Sir James Mackintosh, in answer to Mr. Burke's tirade against what he called the spoliation, the robbery, and the sacrilege of the French Revolution, in applying the property of the church to the necessities of the state. Apart from all the exciting events which gave rise to this discussion, I deem it reasonable to lay the abstract argument before your readers. That the property of the church is, in fact, the property of the state, will appear from the following considerations.

I. It has not been hitherto supposed that any class of public servants are proprietors. They are *salaried** by the state for the performance of certain duties. Judges are *paid* for the distribution of justice; *kings* for execution of the laws; soldiers, where there is a mercenary army, for public defence; and priests, where there is an established religion, for public instruction. The mode of their *payment* is indifferent to the question. It is generally in rude ages by land, and in cultivated periods by money; but a *territorial pension* is no more property than a *pecuniary one*. The right of the state to regulate the salaries of those servants whom it pays in money has not been disputed; but if it has *chosen to provide the revenue of a certain portion of land for the salary of another class of servants*, wherefore is its right more disputable to resume that land, and to establish a new mode of payment? In the early history of Europe, before fiefs became hereditary, great landed estates were bestowed by the sovereign on condition of military service. By a similar tenure did the church hold its lands. No man can prove that, because the state has intrusted its ecclesiastical servants with a portion of land, as the source and security of their *pensions*, they are in any respect more the *proprietors* of it, than the other servants of the state are of that portion of the revenue from which they are paid.

II. The lands of the church possess not the most simple and indispensable requisites of property. They are not even pretended to be held for the *benefit* of those who enjoy them. This is the obvious criterion between private property and a pension for public service. The destination of the first is avowedly the comfort and happiness of

* "*Ils sont ou salariés, ou mendians, ou voleurs.*" They are either *salaried, or beggars, or robbers*—was the expression of M. Mirabeau respecting the priesthood.

the individual who enjoys it ; as he is conceived to be the sole judge of this happiness, he possesses the most unlimited rights of enjoyment, alienation, and even abuse ; but the lands of the church, destined for the support of public servants, exhibited none of the characters of property. They were inalienable, because it would have been not less absurd for the priesthood to have exercised such authority over these lands, than it would be for seamen to claim the property of a fleet which they manned, or soldiers that of a fortress they garrisoned.

III. It is confessed that no individual priest was a proprietor, and it is not denied that his utmost claim was limited to a possession for life of his stipend. If all the priests, taken *individually*, were not proprietors, the priesthood, as a *body*, cannot claim any such right. For what is a *body*, but an aggregate of individuals, and what new right can be conveyed by a mere change of name ? Nothing can so forcibly illustrate this argument as the case of other corporations. They are voluntary associations of men for their own benefit. Every member of them is an absolute sharer in their property, it is therefore alienated and inherited. Corporate property is here as sacred as individual, because in the ultimate analysis it is the same. But the priesthood is a corporation, endowed by the country, and destined for the benefit of other men. It is hence that the members have no *separate*, nor the body any *collective*, right of property. They are only entrusted with the *administration* of the lands from which their salaries are paid.*

IV. It is from this last circumstance that their *legal semblance* of property arises. In charters, bonds, and all other proceedings of law, they are treated with the same formalities as real property. "They are identified," says Mr. Burke, "with the mass of private property;" and it must be confessed, that if we are to limit our view to forms, this language is correct. But the repugnance of these formalities to legal truth proceeded from a very obvious cause. If estates are vested in the clergy, to them most unquestionably ought to be entrusted the protection of these estates in all contests at law, and actions for that purpose can only be maintained with facility, simplicity, and effect, by the *fiction* of their being proprietors.—Nor is this the only case in which the spirit and the forms of law are at variance respecting property. Scotland, where lands are still held by *feudal tenures*, will afford us a remarkable example. There, if we extend our views no further than legal forms, the *superior* is to be regarded as the proprietor, while the real proprietor appears to be only a tenant for life. Such is the language of the charter by which he obtains a legal right to his estate. In this case, the vassal is *formally* stripped of the property which he in fact enjoys. In the other, the church is *formally* invested with a property, to which in reality it had no claim. The argument of *prescription* will appear

* This admits a familiar illustration. If a landholder chooses to pay his steward for the collection of his rents, by permitting him to possess a farm *gratis*, is he conceived to have resigned his *property* in the farm ? The case is precisely similar.

to be altogether untenable, *for prescription implies a certain period during which the rights of property had been exercised*; but in the case before us they *never* were exercised, because they never could be supposed to exist. It must be proved that these possessions were of the nature of property, before it can follow that they are protected by prescription, and to plead it is to take for granted the question in dispute. If they never were property, no length of time can change their nature.*

V. When the British Islands, the Dutch Republic, the German and Scandinavian States reformed their ecclesiastical establishments, the howl of sacrilege was the only armour by which the church attempted to protect its pretended property. The age was too tumultuous and unlettered for discussions of abstract jurisprudence. The clamour of sacrilege seems, however, to have fallen into early contempt. The treaty of Westphalia secularized many of the most opulent benefices of Germany, under the mediation and guarantee of the first Catholic powers of Europe. In our own island, on the abolition of episcopacy in Scotland at the Revolution, the revenues of the church peaceably devolved on the sovereign, and he devoted a portion of them to the support of the new establishment. When, at a still later period, the Jesuits were suppressed in most Catholic monarchies, the wealth of that formidable and opulent body was every where seized by the sovereign. In all these memorable examples, no traces are to be discovered of the pretended property of the church. The salaries of a class of public servants are, in all these cases, resumed by the State, when it ceases to deem their service or the mode of it useful. It is in none of them recognized as property. That claim now so forcibly urged by M. Calonne was probably little respected by him, when he lent his agency to the destruction of the Jesuits with such peculiar activity and rancour. The sacredness of their property could not strongly impress him, when he was instrumental in degrading the members of that accom-

* There are persons who may not relish the mode of reasoning here adopted. They contend that property being the creature of civil society, may be resumed by that public will which created it, and on this principle they justify the National Assembly of France. But such a justification is adverse to the principles of that Assembly; for they have consecrated it as one of the first maxims of their Declaration of Rights, that the State cannot violate property, except in cases of urgent necessity, and on condition of previous indemnification. This defence too will not justify their selection of church property, in preference of all others, for resumption. It certainly ought in this view to have fallen equally on all citizens. The principle is besides false in the extreme to which it is assumed. *Property* is indeed, in some senses, created by an act of the public will; but it is by one of those *fundamental* acts which constitute society. Theory proves it to be essential to the social state. Experience proves that it has, in some degree, existed in every age and nation of the world. But these public acts, which form and endow corporations, are subsequent and subordinate. They are only *ordinary expressions* of legislation. The property of individuals is established on a *general principle*, which seems coeval with civil society itself. But *bodies* are instruments fabricated by the legislature for a *specific* purpose, which ought to be preserved while they are beneficial, amended when they are impaired, and rejected when they become useless or injurious.

plished Society, the glory of Catholic Europe, from their superb endowments to scanty and beggarly pensions. In all these contests the inviolability of church possessions was a principle that never made its appearance. A murmur of sacrilege might, indeed, be heard among the fanatical or interested few: but the religious horror in which the priesthood had enveloped its robberies had long been dispelled, and it was reserved for Mr. Burke to renew that cry of sacrilege, which in the darkness of the sixteenth century had resounded in vain. No man can be expected to oppose arguments to *epithets*. When a definition of sacrilege is given, consistent with good logic and plain English, it will be time enough to discuss it. Till that definition (*with the Greek Calends*) comes, I should as soon dispute about the meaning of sacrilege as about that of heresy or witchcraft.

VI. The whole subject is indeed so evident, that little diversity of opinion could have arisen, if the question of church property had not been confounded with that of the present incumbents. The distinction, though neither stated by Mr. Burke nor M. Calonne, is extremely simple. The State is the proprietor of the church revenues, but its faith, it may be said, is pledged to those who have entered into the church, for the continuance of those incomes, for which they abandoned all other pursuits. The right of the State to arrange at its pleasure the revenues of any future priests may be confessed, while a doubt may be entertained, whether it is competent to change the fortune of those to whom it has solemnly promised a certain income for life. But these distinct subjects have been confounded, that sympathy with suffering individuals might influence opinion on a general question, that feeling for the degradation of the hierarchy might supply the place of argument to establish the property of the church. To consider this subject distinctly, it cannot be denied that the mildest, the most equitable, and the most useful expedient of polished states in periods of emergency, is the *reduction of the salaries of their servants, and the suppression of superfluous places.*

SIGMA.

ON THE ORIGIN AND PROGRESS OF UNITARIANISM AND UNIVERSALISM IN THE UNITED STATES OF AMERICA.

No. III.

I COME now to the consideration of the particular measures that were successively adopted in the colonies of New England, and especially in those of Massachusetts, which, in the course of time, favoured the introduction of erroneous doctrine.

1. The first of these was the theocratic law which constituted *membership in the church essential to the right of citizenship*. In other words, no one, who was not a professor of religion, could be entitled either to give a vote at the political elections, or to become a candidate for the civil offices of the colony. This law was adopted at the very outset of the settlement of the Massachusetts Bay

Colony, and, if I am not mistaken, it existed also in the Plymouth Colony, as well as in the colonies which were planted in Connecticut.

This, then, was the first capital error which was committed by the Pilgrim Fathers. It arose out of the beautiful but impracticable theory, which they had adopted, of forming a "Religious Commonwealth." Their minds were bent upon founding and perpetuating a colony which should, in time, expand into a nation of Christians. No men could be more deeply penetrated with a sincere and pure desire to build up the kingdom of God on earth. This was the grand object which filled the vision of their minds. To accomplish this, every measure was adopted which they deemed to be conducive to that great end. That they erred is now manifest, not only in the particular measure under consideration, but also in some others; but it was an error of the understanding, and not of the heart.

It does not seem to have occurred to them that it was absolutely impossible to exclude all persons who were destitute of religion from their colonies; and that it was not within the compass of probability that *all* their own children, as they grew up to manhood, would become pious;—a consummation, indeed, greatly to be desired, but which was scarcely to be expected, especially when there is reason to fear that they relied too much on their civil arrangements, and not sufficiently on the Spirit of God—the only agent of accomplishing this most desirable end.

The consequences which flowed from the adoption of this measure were soon felt. Its operation was injurious in two ways. First, it offered a strong inducement to hypocrisy, and led many who were decent in their external deportment, but destitute of true piety, to enter the church for the purpose of enjoying the civil and political privileges connected with its membership. Secondly, it exasperated those who could not or would not pursue that course. Many of the children of the founders themselves, who were not pious, soon felt the pressure of this unwise, unjust, and injurious enactment. Grievous complaints were made. Petitions were addressed to the general courts or legislatures of the colonies and to the British Parliament, as early as 1646, praying in behalf of "thousands," that they might enjoy, with others, the rights and privileges of freemen.

The enactment of the founders of those colonies, of which I have just spoken, and which corrupted the church, by introducing into it many unsanctified persons, and injured religion by creating deeply-rooted prejudices against it in the minds of the unconverted, was repealed in 1662, soon after the accession of Charles II., but not until the mischief which it occasioned was widely spread and felt in all New England. I consider this early mistake on the part of the pious founders of those colonies as fundamental, and as one of the chief causes of the corruption which flowed into the churches of New England. Other causes undoubtedly existed, which I shall hereafter mention. But this was the first and one of the most fatal.

2. A second cause of the corruption of religion in the New England Colonies was the *half-way covenant plan*, as it has been termed. This was a consequence of the adoption of the principle which I have just named.

Amidst the zeal of the Pilgrim Fathers for church order and government, the necessity for the out-pouring of the Spirit and genuine and extensive revivals of religion was too much overlooked. The consequence was, that many of their children who had been devoted to the Lord in baptism by their pious parents, grew up unconverted, and not only destitute of civil privileges, but what was more grievous, were out of the church, and could not have *their* children baptized. This was felt to be a great evil. They were generally persons of serious and moral behaviour, but still not pious. What was to be done for them and their children, who were likely to grow up heathen, unbaptized, and without the pale of the church? These were perplexing questions. They were first agitated in Connecticut, and gave rise to much feeling in the hearts of pious fathers and grandfathers, as may be readily supposed. They were discussed and decided at a meeting of ministers in Boston in 1657, and in a general synod in 1662. In these decisions, which were substantially the same, it was not determined that those who gave no credible evidence of piety should be admitted to the communion of the church. Nor was it determined that they could have no sort of connexion with the church, or that their children must necessarily remain unbaptized. A middle course was suggested and adopted; viz. "That it is the duty of those who were baptized in infancy, when grown up to years of discretion, though not fit for receiving the Lord's Supper, to *own the covenant* made on their behalf by their parents, by entering thereinto in their own persons. And it is the duty of the church to call upon them for the performance thereof; and if being called upon they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."

The effect of this measure was just what might have been foreseen. It quieted the consciences of many, who enjoyed, in this way, a connexion with the church without piety. Most persons of sober life, when they came to have families, *owned the covenant*, and presented their children for baptism. But the number of *church members in full communion* was comparatively small, and continually diminishing. In some respects it produced results that were the converse of the measure, which I have first noticed; whilst that led hundreds and thousands to enter the church without having experienced the power of religion in the heart, this led multitudes to neglect of the ordinance of the Lord's Supper, and made

* Cotton Mather's History, Book V.

them contented with only such a connexion with the church as secured political privileges for themselves and baptism for their children. Both measures were exceedingly fatal to the interests of true religion, as was soon apparent to candid and capable observers.

It is proper, however, to say that this decision of the General Synod, though recommended by the General Court or Legislature, was much opposed by President Chauncy, Mr. Davenport, Dr. Increase Mather, and others, and perhaps never became universal in its practical operation. It was not carried into effect in Connecticut until 1696.

These two measures, as I have stated, exerted a withering influence on the piety of the churches in the colonies of New England. But that influence was exceeded in mischief by that of another measure or practice, which subsequently gained a footing in the churches, and which accelerated the sad declension of religion which had commenced long before. I now proceed to notice that practice.

3. *Towards the close of eighty years from the planting of first colonies in New England, (i. e. about the year 1700,) the doctrine prevailed that the Lord's Supper is a means of conviction and conversion to the unregenerate, as well as a means of edification to believers.* This notion was openly and strongly maintained by the Rev. Solomon Stoddard, of Northampton, the maternal grandfather of the celebrated Jonathan Edwards, as early as the year 1675 or 1680. It is true that great opposition was made to this dangerous but plausible error, by the Rev. Dr. Increase Mather, who had a public discussion with Mr. Stoddard on this subject, and by other ministers, and eventually, and perhaps most ably of all, by his own grandson Mr. Edwards, who was (during the latter portion of Mr. Stoddard's life) his colleague in the church at Northampton.*

The mischievous consequences of this doctrine are too obvious to need many remarks. It did not, indeed, gain a universal, but rather a very widely-extended prevalence in New England, and it is to be feared, in other parts of the whole country also, especially in the Presbyterian churches. Thousands of unconverted persons, whose lives were externally moral, entered the church; and whilst they increased its numbers, diminished its strength and defaced its beauty. From the year 1680 to 1740, very many persons of this description were added to the church of Christ. There was but little strictness in examining those who applied for the privileges of church-fellowship. If they said they had arrived at what they believed to be the period of life at which they ought to make a profession,

* The work referred to is entitled "An Humble Enquiry into the Qualifications for full Communion in the visible Church of Christ." "Edwards's conduct in this controversy," observes Professor Rogers, in his beautiful Essay on his Genius and Writings, "when viewed in all its circumstances, affords one of the most impressive exhibitions of lofty integrity, perfect candour, and magnanimity the world has ever seen;" and he adds, that "the controversy has now entirely passed away, owing to Edwards having convinced all America of the truth and reasonableness of his opinions, though he at first stood nearly alone."—Editor.

and felt that it was their *duty* to attach themselves to the church, they were allowed to do so. Let any one only read "An Account of the Revival of Religion in Boston, in the years 1740—43, by the Rev. Thomas Prince, one of the Pastors of the Old South Church," in that city, a small but most interesting work, of fifty or sixty pages, published at first in 1744, and re-published in 1823, and he will see what effects this pernicious doctrine had produced at that period, although it had been, in some measure, opposed by several of the city ministers of that day. I confess that I have never read that pamphlet without feeling a disposition to lift up my voice, and if possible, sound a note of alarm throughout all the churches, and to conjure them to beware of acting upon this dangerous principle. Few churches in the United States would now *avowedly* proceed upon it; for I believe that almost all require those who would join the church to give such evidence of conversion as an examination of their doctrines and experience of the power of religion in the heart affords. But it is much to be feared, that these examinations are not so thorough and faithful as they ought to be, and the consequence is, that too many are admitted to the privileges of the Lord's Supper and Church Communion, who give no satisfactory proof that they have been regenerated by the Holy Spirit. Such a course will, anywhere, fill the church with those who have no real love of the truth, but who will remain worldly, and in most cases, hopeless professors of a religion of which they are almost wholly ignorant.

So it was in the churches in Boston, and many other places in New England, one hundred years ago. They became filled with unconverted persons. The next step, or rather an accompanying one, was the introduction of unholy men into the ministry. Superficial examinations of the candidates became almost universal. And when, as was the case for a long time after this declension had become somewhat extensive, the pulpits were very generally occupied with *moral, amiable, pleasant*, and in the main, *serious* men, but such as appeared to know little of *heart-religion*, then the way was effectually prepared for the introduction of almost any error. *It is very difficult for an unconverted minister to be truly orthodox.* He may in theory, but not in heart; and it will be very difficult for him to preach the truth faithfully to the hearts and consciences of men. It may be possible to get into the church, and even into the ministry; but it is another thing to be a truly converted and devoted Christian. O what desolations were brought over the churches in New England, by acting on the principle, not, indeed, latent and deceptions, as, it is to be feared, it exists still in too many other parts of Christendom, but openly avowed and carried out into effect, that unconverted persons of moral life have the liberty of coming forward to the communion of the church.

In my next, I shall take notice of other causes which contributed to lower the standard of religion, and so prepare the way for the springing up and the development of heresy in New England.

AN AMERICAN.

THE WAY TO INCREASE CONGREGATIONAL CHURCHES.

MR. EDITOR.—In your Magazine for April, page 233, there is a Paper on the *Limited Success of Congregational Churches*, and as I have had a pretty extensive knowledge of these churches, it occurred to me that I could offer a few thoughts on this subject, which our friends might turn to advantage.

I. *The word "limited" ought not to discourage us.* Some time ago I was invited by a friend to meet a breakfast party at his house, among whom were several young ladies of large fortune. Three of them sat just opposite to me, and I embraced the opportunity of urging them to lay out their talents nobly for God, and not let the canker get into their money. Close by my side sat their mother, with her £400 per annum, who appeared deeply interested in the conversation, and at last she said, rather sharply, there are no young ladies at this table, Sir, whose fortunes are not "*limited*." Thank you, Madam, I replied, and I can tell you something more, Yorkshire is "*limited*," but it is the largest county in the kingdom. The party caught the idea, and burst into laughter, and the mother said no more about their "*limited*" fortunes. Now in your paper, our friend "C." complains of the limited success of the Congregational Churches, and it is all true enough; but could he not have told us a little about their prosperity? Surely he might; for there are bright and beautiful spots to be seen all over the country. It has fallen to my lot to witness more of this than most of my brethren, and I can speak joyfully on the subject. I believe the success of the Congregational Churches in the United Kingdom is greater than ever it has been at any former period; and if the plan that I shall suggest could be adopted, and why not? there would soon be a shout from every quarter, Lo! these, where had they been! who hath begotten me these!

II. *The most diligent husbandman will generally have the best garden.*

This is a proof that God smiles upon common-sense plans for improvement. Bitter complaints about the coldness of the weather, and the unproductiveness of the soil will never produce a crop. No! If we wish to have a plentiful harvest, we must plough, and sow, and harrow, and watch, and water, and weed it, and then look up to God for the increase. But if we perceive that our neighbour's field looks greener than ours, or brings forth more abundantly than ours, let us act wisely, and enquire into the cause of this difference, and try his plans, and, if possible, adopt them, and improve upon them, and not only equal him, but excel him. It is not vanity to try to surpass our neighbours in endeavours to be useful. Mr. Newton says, that "if a pious man be a shoe-black, he ought to be the best in the parish." A deep sense of our obligations to redeeming love ought to prompt us to it; and I am sure there is that in Congregationalism which, if well worked, would soon fill the world with blessings. No doubt there are difficulties in the way, but we must meet them, and meet them with prayerful intrepidity, and we shall find them like

so many turnpike gates; that is, some one will come out and open them just at the moment that we want to pass through.

III. *There is great spirit for hearing in the people.*

I have been labouring in this county for a month, during which time we have had forty services in Baptist chapels, Independent chapels, and barns. One Saturday evening we had a thousand people in a barn. The weather has been cold, the snow frequently lying thick on the ground; but this never diminished the congregations. There were generally a few standing about the doors unable to gain admission. And this spirit of hearing is not confined to Cambridgeshire. I have seen it in almost every part of the kingdom. I acknowledge that our congregations were not composed entirely of Dissenters. O, no! It was better than that; for some of the people had never been known to visit either church or chapel before; and this is the class of people which we ought to seek after.

I would not lift up my finger to proselyte *pious* people to our churches, but I think I would circumnavigate the globe to convert a sinner from the error of his way, and save a soul from death, and hide a multitude of sins. In making a calculation lately, it appeared to me, that there were more than twelve millions of unconverted people in the United Kingdom, and these are the people to whom we should direct our energies. O, how we might swell our Congregational churches if our plans led us more among the unconverted! And surely, when the people are willing to hear, *then* is the time for the minister to preach.

IV. *The laity want more occupation for their talents.*

There are rich funds of piety, and education, and good sense, and business habits among our lay friends, which have not yet been called forth; but we must have them. I like to see the well-dressed people in the green seats, with their eyes glistening with tears; but I like to see more than that. God has given them tongues, and hands, and feet, as well as eyes; and they must be employed for the giver. When a great work is to be done, many hands are needed, in order to accomplish it; and if we can get the men, they will do the work, and do it well, and do it quickly. The reason why the British manufactures are so excellent is, the *division of labour*. And some of our congregations have a good lesson to learn, not about *divisions*, but *division of labour*. O, I rejoice to think of the activity of the Cambridgeshire friends. One clearing out his barn, and setting his people to get it ready for the congregation. Another killing the rats, and putting the thrashing-machine to work, that nothing might be left undone to render us comfortable. Another lending his gig. Another saddling his poney, and another going himself with his carriage to convey the preacher thirty-five miles in one day. It must be confessed, that all this bustle is more than some good people would like; yet, after all, there is nothing like occupation. Even ranting is preferable to the stillness and coldness of death.

V. *To meet the popular feeling, it is needful for ministers to put forth some extra efforts.*

If the old sailing vessel will not do, give them a steamer; and if the people will not travel by the stage, let them have a railroad.

Something more than common is needed, and it must be done, and it will be done. What I would venture to propose is this ;

Let six country ministers, who live near to each other, say, A., B., C., D., E., and F., arrange in the following manner. Let A. and B. exchange pulpits for a whole week, and preach every night, except Saturday, in the regular preaching places, if there are six or seven villages near him, and as many chapels or barns to be had. Let C. and D. and E. and F. do the same in their districts, and thus there will be through their whole neighbourhoods a simultaneous attack upon the kingdom of darkness. Then make it alternate six times in the year, choosing the most suitable seasons for the working classes. In this way, each of the six ministers would become acquainted with the whole circuit, and, by the divine blessing, water the seed which the regular minister of the place had sown.

This would not unfit the minister for study. No! The wise man's eyes are in his head, and so are his ears too, and surely a week now and then among strangers, and sheep-folds, and gardens, and farm-yards, would furnish plans and illustrations for the sermons of the next six months. That the good feelings produced by such extra services might not die away, the Congregational churches in this part of Cambridgeshire have adopted an admirable plan, which might be introduced with peculiar advantage into every county in the kingdom. The plan is this. It is divided into districts, and annual missionary meetings are held alternately in every town in the district. This plan produced in one year, not only a delightful feeling, but twice the amount of money raised in any former year.

VI. *Ministerial talents multiply in exact proportion as they are employed.*

The adorable Master has taught us this, "Then he that had received two talents went and traded with the same and made them other two; and he who had five worked with them until they became ten." Practice makes perfect. Doors open by being pushed. If people see their ministers eager to work, they will help, and that is a great point gained. His capability for enduring fatigue will increase by his labours, if he act cautiously, and not preach long sermons, and avoid drinking any exciting liquor after preaching. My own experience is just to the point. I have seldom seen a man whose constitution was so weak as mine was, when I returned from India; but now, by the blessing of God, I can go through a good deal of work without much fatigue. This, I consider, arises chiefly from being much in the open air, and often employing my lungs.

Come, then, dear brethren, and promote the enlargement, and piety, and efficiency of the Congregational churches. You may depend upon it, the plan I have suggested will answer. You may depend also, upon the co-operation of your very obedient servant,

Fordham, Cambridgeshire.

RICHARD KNILL.

P.S.—It has been hinted to me, that some of our friends may read this, to whom it will appear impossible for the above plan to be

carried into effect in their locality, because their minister keeps a school. If this be true, it is deeply to be lamented. I have seen several excellent brethren groaning under this burden. There are a few men of rare talents, who can, by their superior abilities, and with the aid of an assistant, attend to a school, without injuring their health, or interfering with their pastoral duties. But by far the greater part of ministers who keep schools are *worn down* and *worn out* by the arduous labour; and, after all, I believe it is only a few of them who clear more than £50 a year by it. Now, if their congregations would offer to add this sum to their salary, they would shake off the yoke, and say, "Thanks be to God; now we are free. Let others keep the schools, and we will give ourselves unto prayer, and to the ministry of the word." And could not something be done to give our ministers full play for all their powers? The sooner you attempt it the better.

ON THE BIBLIOGRAPHY OF THE HOLY SCRIPTURES.

(Continued from page 169.)

"Original investigation and free inquiry, by fair biblical exposition and argument, must go on. It was the want of it in the primitive church which left the mind to fall into the slumbers of ages. It was the resurrection of it which has shaken the throne of ignorance and infidelity, and is now agitating the world with premonitions of that earthquake in which superstition and formality will sink for ever, and intellect and holiness shall triumph in the emancipation of the world."—BEECHER.

4. *Implements for Writing.*

THE variety of substances employed as materials for writing upon, rendered it necessary to use different tools or instruments to form the writing. For inscriptions on stone or metal, the chisel and the graver were adopted, Job xix. 23, 24.

"O, that my words were even now written down;
O, that they were engraven on a tablet:
With a pen of iron, upon lead!
That they were sculptured in a rock for ever!"

Equally emphatic are the words of Jer. xvii. 1. But for writing upon boards, waxed tablets, bark, and softer materials, the *style*, or *graphicon* was used. This implement was sharp at one end, to write with, and broad at the other end, to erase any mis-written words. It was made either of "iron," or gold, silver, brass, ivory, and even of wood. The iron styles were dangerous weapons, and were therefore prohibited by the Romans.

"Reeds," (Psalm xlv. 2,) or canes, were necessary for the use of ink, or coloured liquids, Jer. xxxvi. 18; 2 Cor. iii. 3; 2 Epis. John 12, kept in an ink receiver, Ezek. ix. 2, 3, 11, to express which, by the way, the term in the Hebrew is perfectly unique. Pen-knife occurs, Jer. xxxvi. 23. "Pens," meaning feathers, or quills from the wing, are of a much later date. *Encyclop. Brit.* xx. p. 764.

5. *Sorts of Compositions.*

The Bible comprises, not only the most ancient learning, but also every kind of it, in prose and verse. All literary tastes may be gratified and improved.

In the original, a word (ספר sapher, the parent of cypher?) of very extensive application, expresses the idea of *history* in general. In Gen. v. 1, it means a genealogy; and Job xxxi. 35, 36, a memorial, or emblematic writing on linen; 2 Chron. xiii. 22, a memoir to be consulted, has another term; and of historiographers, or public recorders, we read in 2 Sam. viii. 16; 1 Kings iv. 3.

In those periods of remote antiquity, which were the infancy of societies and nations, a very common mode of instruction was, by detached aphorisms or *proverbs*. Nor could it prove inefficacious; for it professed not to dispute, but to command; it conducted, not by a circuit of argument, but immediately to the approbation and practice of virtue. That it might not, however, be altogether destitute of allurements, some degree of ornament became necessary; and hence the instructors of mankind added to their precepts the graces of harmony, and enriched them with a variety of captivating and useful allusions. This manner of writing, which with other nations prevailed only during their first civilization, continued among the Hebrews to be a favourite style to the latest ages of their literature. They termed it (משלים) *meshlim*, as well because it consisted in a great measure, of "parables," strictly so called, as because it possessed uncommon force and authority over the minds of the hearers; Prov. xxv. 11, is at once a rule and happy specimen:

"Apples of gold in a net-work of silver,
Is a word spoken in season."

How beautiful is the oldest parable, or "fable," in the world, Judges ix. 7—20; and the most ancient enigma, or "riddle," of Samson, Judges xiv. 14, 18, the whole of which is metrical!

No part of biblical literature can be more interesting than that of its *poetry*, the impressive characteristics of which have obtained a minute, but not an exhausted attention. But on this all-enchancing theme it is impossible to expatiate here. The beautiful illustrations of Scripture, so ably furnished by LOWTH, in his charming and well known "Sacred Poetry of the Hebrews," have received some valuable additions from the late Dr. JENN, by applying the same principles to the New Testament.

Of *letters or epistles* some notice should be given in examining the literary character and aspect of the sacred writings. How different are the biblical specimens from those produced in the present day, particularly in the western world; and consequently how desirable a satisfactory explanation. The circumstance (Neh. vi. 5) of Sanballat's sending an "open" letter to Nehemiah, like that of 2 Kings xviii. 27, was regarded as a marked disrespect and public insult. The form and composition of the New Testament "Epistles" were exactly similar to synchronical letters among the Grecians and

Romans, but more resembling our "notes" than the regular letters. The late EDITOR of CALMET supplied some useful explanations with engravings; and Mr. MONTGOMERY, in his Preliminary Essay to the "Christian Correspondent," has just published some excellent observations on this topic, but it is astonishing how the subject has been overlooked by our commentators and critics in general.

6. *Places of Publication.*

It must be interesting and useful to know the places where, as well the times when, and the persons by whom the several portions of Scripture were originally composed and published. "Geography and chronology are the eyes of history."

Mount Sinai was resorted to by Moses "forty days and nights," Ex. xxiv. 18, xxxiv. 28; Deut. ix. 9, for inditing all his several laws, under the direct and special inspiration of the Almighty. It is supposed that one part of Moses' work there, was his regulating the *muster roll* of all the tribes and families of Israel, in reference to the parts they were respectively to act, both in the wilderness and land of promise; and this being done under the immediate direction of God, is termed "his book," which "he had written." Dr. A. CLARKE, on Ex. xxxii. 32.

The titles of the Psalms are not always to be implicitly regarded as authentic and worthy of much notice, but that of lxiii. may now be mentioned; "Wilderness of Judah." This would seem to be the most celebrated desert in Sacred History. In the time of Joshua, it had "six cities, with their villages," Josh. xv. 61, 62. It was a mountainous, wooded, and thickly-inhabited tract of country, but abounding in pastures, situated near to the Dead Sea and the River Jordan. Herein abode John the Baptist until the day of his showing unto Israel, Luke i. 80, and where he first taught his countrymen, Matt. iii. 1; Mark i. 4; John x. 39.

Ezekiel (i. 1.) specifies at least the River "Chebar," on the banks of which he was placed in exile, when inspired of God to write his visions. That river flowing into the Euphrates, 100 miles north of Babylon, can easily be traced on the map; but the aids and services of geography are yet very much wanted for the illustration and vindication of all the prophets!

"Isle of Patmos," Rev. i. 9, was the place of John's abode "for the word of God, and for the testimony of Jesus Christ," which he has so symbolically, but splendidly "disclosed" in the "Revelation." Not that he was banished thither; but it was his divinely-chosen residence; most geographically convenient for the "seven churches in Asia," and most central between the famed and then fighting cities of Rome and Jerusalem!

* Vide *Whitridge's Tabular View and Analysis of the Revelation.*

(To be concluded in our next.)

REPRINT OF DR. WEST ON THE ATONEMENT.

(To the Editor.)

DEAR SIR—Will you allow me to draw your attention and that of your numerous readers to a valuable little work just published by the Religious Tract Society? It is entitled, “The Scripture Doctrine of the Atonement proposed to careful Examination,” by Stephen West, D.D., Stockbridge, America. It was originally published in 1785, and till this new edition was put forth, could very rarely be met with in England. It was a very favourite book with the late venerable Dr. Ryland, of Bristol, who, not long before his death, intimated that he should not regret if the last effort of his pen was employed in recommending it to the attention of his friends. The late Dr. Harris, of Hoxton Academy, considered the work as an able and unanswerable defence of the doctrine, and strongly urged his students to procure a copy whenever it could be met with. For many years I had been endeavouring to obtain one, but was unsuccessful till last summer, when I found a copy most unexpectedly and happily. The book now in my possession originally belonged to the late Dr. Ryland, and contains some marginal notes in the Doctor’s own hand-writing, and a statement on the fly leaf that it was given by Captain Timothy Edwards, grandson of the late President Edwards, of America.

On carefully reading the work, (which, indeed, requires close attention,) I was not surprised at the high estimation in which it was held by the excellent and learned individuals referred to. It is a masterly defence of the great “Doctrine of Atonement,” and is well worthy the attention of our English Divines. It does not appear to have come under the notice of our celebrated modern writers on this subject. No allusion is made to it in the works of Bishop Magee, Dr. Pye Smith, or Wardlaw, nor in the admirable volume lately published by the Rev. Joseph Gilbert. Impressed with the conviction of its value, I drew the attention of the Committee of the Tract Society to the work, and suggested its re-publication, if compatible with their rules. This suggestion has been complied with, and the work has just issued from the press. It is reprinted from the Stockbridge edition of 1809, with a few trifling corrections and omissions. I hope the volume will be speedily reviewed by one of your learned critics, that its merits may be more fully appreciated, and made more generally known.

I am, dear Sir,

Yours, truly,

A.

Wilts, Feb. 8, 1837.

R E V I E W.

Affaires de Rome. Mémoires adressés au Pape ; des maux de l'Eglise et de la Société, et d'y remédier, par M. F. de la Mennais. Bruxelles, 1837. pp. 400.

THIS is a volume of absorbing interest to every one who is observing "the signs of the times." Some, indeed, observe them through a distorting medium, and are "afraid where no fear is;" others, calmly and attentively beholding them, discern the profundity of the divine counsels in the measured approximation of events, uncontrollable by man, but all tending to the establishment of the kingdom "which cannot be moved."

The days of Rome are numbered: so are those of Mecca. Would that some reforming mufti had given to us a volume similar to that before us on "the affairs of Constantinople!" *Par nobile fratrum!* Born under the same star, their destinies are inseparably linked together, and their catastrophe will be as terrible as their deeds have been sanguinary and detestable.

Of all this the Abbé de la Mennais seems, in a great measure, unaware. Profound, learned, philosophical, liberal and highly gifted as he is, yet he does not appear to anticipate the certain overthrow of that "mother of abominations," who has seated herself on her seven hills, as the mistress of the world. Comprehensive as his views are, he does not appear to have connected the cause of ecclesiastical despotism with political tyranny, as, in fact, one and the same, whether under the crescent or the cross. His main doctrine is, that Catholic Christians, especially the clergy, must be unconnected with state influence, and with the power and policy of civil governments: in short, that it is not good for the church of Christ to be in alliance with the state; that the spiritual and the temporal powers are quite distinct in their nature; and that, while we may acknowledge the most unlimited authority over our faith and conscience to reside in the Vicar of Christ at Rome, we are not at all bound, on that account, to render to him the homage of our political opinions or our national rights and privileges.

This he asserts to be the true Catholic doctrine of the Church of Rome; and, to support it, he, with several coadjutors, established, immediately after the days of July, in France, a Society for the defence of Religious Liberty, and a journal, intitled *l'Avenir*, for the dissemination of their opinions.

These proceedings gave great offence at Rome. Briefs and bulls were issued to stay the plague; and the Abbé and his friends stopped the work in which they were engaged. A deputation of three, headed by the Abbé himself, immediately repaired to Rome, to explain their proceedings. The Pope allowed them one interview of *etiquette*, upon the express condition of abstaining from

any reference to the subject on which they had come to address him. They returned, therefore, to France, not a little mortified with the result of their visit, and with no very pleasing reflections on the politics of the Vatican.

The Abbé, having resolved not to touch any more on the Catholic religion and the church, retired into the country, where, as he says, "the internal life has more energy." "Here," he adds, "a crowd of thoughts and emotions, such as the present state of society naturally produces, wearied and oppressed my soul. I thought that it would solace me to commit my sentiments to writing: hence the '*Paroles d'un Croyant*.'" The publication of this work created a great sensation. It denounced the despotism of kings, and their employment of Christianity to promote their personal ends. He says,

"That which determined me to publish it, is the frightful state into which I see France on one hand, and Europe on the other, sinking rapidly every day. It is impossible that this state of things can remain; and I am convinced that, as nothing, henceforth, can arrest the development of civil and political liberty, we must endeavour to unite it to order, right, and justice, if we would not wish to see society entirely overthrown. This is the end which I propose to myself. I forcibly attack the system of kings, their odious despotism.—I am on the side of the people. I identify myself with their sufferings and their miseries, in order to make them comprehend, that, if they cannot be released from them, except by the establishment of true liberty, they will never obtain that liberty but in separating themselves from the doctrines of anarchy, and in respecting property, the rights of others, and every thing just. I endeavour to excite in them the sentiments of fraternal love, and the sublime charity which Christianity has promulgated in the world for their happiness."

Such was the intention of the work, as explained by the Abbé in a letter to the Archbishop of Paris. He adds,

"Rome was highly incensed with it: and it is but just to say, that, in truth, nothing could have been published more completely in opposition to her political system. She, therefore, very naturally expressed her profound disapprobation, in the circular of the 10th July, 1834. Every thing was introduced into it—her traditional maxims of perseverance in her resolutions taken, her diplomatic engagements, her interests, in short, such as, after mature reflection, doubtless, she had considered them. The public, also, had to form their judgment on the same book. Some blamed it: others, and by far the greater number, received it with sympathy. Translated immediately into the principal languages of Europe, more than a hundred thousand copies were, almost as soon, disposed of, in spite of the prohibitions of the governments and the activity of their police."

What shall we then think of the Abbé's views both of church and state, when we find him agitating still these doctrines which are so offensive to both. The present work on "the Affairs of Rome," must be still more distasteful to the Holy See than either of the preceding publications on the subject. The whole story is told with all the verifying documents attached. All Holy Alliances are warned against the effusions of popular discontent. The weakness of despotic governments, the Papacy being included, is clearly exposed; and the inevitable convulsion of continental affairs, without a timely concession to the growing illumination of the people, is not obscurely anticipated.

We have read with peculiar interest the Abbé's four chapters on "the Evils of the Church and of Society, and the means of remedying them." He gives us a view of the state of Catholicism in Italy and Spain, Portugal and France, which is highly important, as coming from a Catholic priest, exceedingly zealous for his church, and scarcely condescending to notice the existence of any other, imagining that it comprehends all true Christianity in the world, and must therefore be the church which is "founded on a rock, and against which the gates of hell shall never be able to prevail."

Yet even the Abbé has strong misgivings on the subject of the stability of the Papacy. The evils of society as well as of the church, according to his showing, are deep-seated and malignant; and from the present policy of Rome he anticipates the worst consequences. He has a peculiar aptitude for "the future." He is ever calculating consequences; and being no indolent observer of facts and events, his prognostications are not unworthy of regard.

The present work, embracing a period of five years of the author's experience and reflections, we find in the conclusion some decided views respecting Catholicism which we did not expect from the perusal of the former part; and which we shall extract, as affording our readers an interesting topic for consideration. Indeed, we find it difficult to restrain quotations of passages as remarkable for classical elegance and felicitous expression, as they are striking and important.

"The Papacy," he says, "has, at length, declared that its own cause, both in fact and in principle, is inseparable from that of European absolutism." The whole *gravamen* of his complaint lies here. From this fact he argues with much force against the stability of his own church. The policy of Rome, he says, has confounded her own most staunch adherents. Doubts and perplexing questions have forced themselves on their attention, which must terminate to the disadvantage of Rome.

"In reality," he says, "the influence of Rome, in the war of the old society against the new, has had the effect rather of preventing the adoption of a certain character, than of changing the respective forces. Take away the physical obstacle to the social renovation, that is to say, the million of bayonets, destined to defend the ancient order or disorder, to-morrow nothing will remain of it but a detested remembrance. The ideas which time, reflection, experience, have disclosed, continue to propagate and develop themselves, in spite of the re-united efforts of the two powers to suppress them. The violences of the one, the maledictions of the other, have not, for a single instant, suspended their growth. The sovereign Pontiff has not then, in this respect, attained the end which he proposed to himself. His voice, to which formerly the entire world lent the ear, has been, it must indeed be confessed, as to the nations in a body, the voice which cries in the desert.

"Consider only the most Catholic countries. Has Ireland relaxed her march in the way on which for so long a time she has entered? Is she less attached to that which she calls her rights, less ardent to combat her ancient oppressors? Has she abdicated one single wish, abandoned one demand, disavowed, modified, one single maxim of liberty before proclaimed by her? Is she not, on the contrary, ready to draw from it new, and greater, and more profound consequences? The word emanating from the Vatican

has passed over this land as the light breath which does not even bend a blade of grass.

"What do we see in Spain and Portugal? Does any party there think of receiving directions from Rome? Contradictions would be less alarming; but the cold indifference which they have almost every where met with—is it not a striking symptom; and does it not suggest some serious reflections?

"What has become in France, in Germany, and even in Poland, especially for the last four years, of the power which, at other times, Rome exercised over minds? Has she modified opinion in any thing whatever—moved the public conscience? Except a few men of other times, where are those whom the Papacy directs and moves?

"Rome knows it, the pontifical authority has, for a long time, had no where less influence than in Italy. It is not that the people do not respect it by habit in every thing which is not too much opposed to their ideas, their inclinations, and their interests; but above them they find none but severe censors and passionate enemies. Not only do they not believe in it, but they repel it with a lively animosity, they hate it with an implacable hatred, as the principal cause of the evils of the country. Austria herself is less abhorred. It is distressing to speak thus; but, in the state of things, one ought not to conceal any truth. Let Italy, then, for one single day, be left to herself; let the existing order have no other support than the admonitions of the head of the church, his prohibitions and his commandments; the next day, the revolution would extend from Turin to the extremity of Calabria.

"Such is in Europe the position of the papacy in respect to those who, professing Catholicism, belong still externally to the Roman communion. Considered collectively, they do not allow themselves any more to be directed by her; her tongue is not their tongue, her thoughts are not their thoughts, her ordinances are not their rule.

"Rome has pronounced her decisions, promulgated her maxims, imperiously dictated her orders. Some individuals, docile to her voice, have retired from the social movement. The people, without even turning their head, have pursued their route. The world has continued to go as before. One may remark even, that the action of the principle which they call revolutionary has not shown itself anywhere so general, so powerful, as in Catholic countries. Such are the facts; every one will draw from them the consequences which seem to him the most natural and just."

The Abbé then proceeds to argue the interesting question, which he terms *le problème de l'avenir*, and to show that the people will not recede from the positions they have gained; that they will not place themselves in a worse political condition from any regard to the pope's authority.

"The only hypothesis," he affirms, "which an enlightened reason can admit, is that of the triumph of the people. Let them come to realize in the institutions and the laws, the rights which they have conceived; to establish liberty on the ruins of the old despotisms; to renew social order, according to the maxims for which they have been contending half a century; what will Rome then do? Will she persist in the doctrines by whose aid she has taken upon her the task of arresting the movement which is hurrying forward the world? Will she obstinately condemn powerful principles, and curse the men liberated by them? This would be to put the last seal to the separation already so far advanced; to excommunicate herself from the human race: and what would remain after that to the solitary Pontiff, but to dig a tomb in some corner, with a fragment of his broken crosier?"

After stating the moral objects of Christianity, to establish justice and charity in the world, and the unconscious tendencies of the European nations toward such a form of religion, he thus concludes his valuable reflections.

"But if men, pressed by the imperative necessity of renewing, so to speak, their acquaintance with God, of filling up the immense void which religion in retiring has left in them, should again become Christians, let no one imagine that the Christianity to which they will attach themselves can ever be that which has been presented to them under the name of Catholicism. We have explained why, in showing in a future, inevitable and already near us, the Christianity conceived and the Gospel interpreted in one manner by the people; in another manner by Rome; on one side the Pontificate; on the other the human race;—that says every thing. There will be nothing in it which resembles Protestantism, a bastard system, irrational, narrow; which, under a fallacious appearance of liberty, resolves itself, as to the nation, into the brutal despotism of force; and, as to individuals, into egotism.

"No one can foresee how this transformation, or, as one would wish to call it, this new movement of Christianity in the bosom of humanity will operate: but it will operate, without doubt, and great masses of men will be carried forward, not by a sudden impulse, which would be only the sign of some passing disturbance. It will be, at first, a point, which is scarcely perceptible, a feeble aggregation which perhaps may occasion a smile. By little and little this point will extend itself, this collection will spread; they will flow to it from all parts, because it will be a refuge from all mental and corporeal suffering, and the humble plant will become a tree, whose branches will cover the earth, and under whose foliage the birds of heaven will take shelter. This is what we do not hesitate to announce with a profound conviction. Those who flatter themselves that they shall turn aside the human race from those paths which lead to their object, are very dangerously deceived themselves. But that which must happen will happen, and every one will go whither he ought to go. Glory to God in the highest heavens, and peace here below to the men of good will!"

Et tu, Brute! All this from him, who, during fifteen or twenty years, was considered one of the strongest pillars of the Roman Catholic Church in France, and one of the stoutest supporters of Popery. But the times change, and we change with them. The Abbé is quite a different man in 1837, from what he was in 1820; and if he and his writings be any fair specimen of similar changes in others, we may surely calculate on the certainty of that great event, as near at hand, which the Abbé at last contemplates as more than probable; the destruction of "the man of sin," the close of the grand papal apostacy and corruption.

The present work opens a most encouraging prospect to the zealous Christian. He has only to "gird up his loins," and address himself to the good work of evangelical instruction, in the various forms which modern times supply for all ages and conditions; and, with the sanction and blessing of the Most High, he will not fail of reaping a rich harvest. The whole continent is open to those who have one single and pure aim, to "turn men from darkness to light, and from the power of Satan unto God." It is much to be lamented, that the questions relative to an establishment of religion, diocesan episcopacy, liturgical forms, &c., should be so much allowed to interfere with those efforts which may be attempted for the religious welfare of Europe. While we are combating these points, multitudes in France, Spain, Portugal, Italy and Germany are "perishing for lack of knowledge;" and yet, according to the Abbé's demonstration, they would be ready to receive that "more excellent way" which pure Christianity teaches. If we are so bound and committed, as that we cannot confederate in large bodies for this purpose,

surely each, according to his own order, in good will to others differing, may, on a smaller scale, send forth missionaries and delegates, in the spirit of Christ and his apostles, with "the leaves of the tree of life for the healing of the nations." The Congregational Body have been of all others the most remiss in this "work of faith and labour of love." A reproach is upon them, which we trust they will, ere long, wipe entirely away. The Congregational Union surely is competent to devise some method for pursuing effectually this great work; and we trust that their recent deputation to the Continent is but the earnest of their full intention to co-operate in reaping the great continental field which now appears "white unto the harvest."

The Use and Abuse of Creeds and Confessions of Faith, with Strictures on the Westminster Confession; being the Substance of a Speech intended to be delivered at an Adjourned Meeting of the General Synod of Ulster, held at Cookstown, in August, 1836. By the Rev. James Carlile, Minister of the Scots Church, Capel Street, Dublin. Dublin and London. 1836.

THIS is an octavo pamphlet of 102 pages. Whether delivered as a speech and printed, or printed without being delivered, it well deserves the attention of all persons who are advocates for the imposition of tests, creeds, articles of religion, and confessions of faith. Such persons, however, prefer subscription to argument, well knowing that it is much more easy to write their names than to think over the various parts of a religious system, and come to some decision as to their agreement or disagreement with the truth. "Why should I study," they may well urge, "when a bare assent will avail, or trouble myself as to the right or wrong of a creed or confession of faith, when all that is required of me is to put my name at its foot? Why may I not regard the articles of religion I am called upon to subscribe as articles of peace, and my subscription as an expression of my determination to adhere firmly to the interests of the church whose articles I subscribe? I have nothing to do with the abstract dogmas of the creed—its equivocal expressions—its various interpretations—its anathemas on the one hand, or the blessings it announces on the other. All I have to do is to write my name, and to receive my license or appointment; and none but the restless disturber of things as they are, would wish for a change—a change from that which is so easy to a course confessedly difficult." Indeed it is not an easy, it is an arduous work, to put to the test of Scripture every proposition and mode of expression contained in the articles of religion or confession of faith. It demands attention, thought, meditation, comparison: in a word, the mind must be tasked in the exercise of all its powers, especially the power of discrimination. But this is not all. For, suppose for a moment that conscience interposes a remonstrance, or even an inquiry; and while the pen trembles in the subscriber's hand, puts the question, do you really believe all these declarations to which you are about to affix your signature? Are you quite convinced that they are each and all of them correct, and as scriptural as they are correct; and if not, are you not writing a lie

with your right hand; and do you not know that liars have no portion in the kingdom of God and of Christ? Now the work being arduous, and the queries which conscience may urge far from pleasant, is it not, may the candidate for a licence in one church, or for ordination in another church, say, is it not much better to subscribe without thought, and with no agitation of difficult questions, or remonstrances from an awakened conscience than to agitate these questions before subscription, and thus expose yourself to the hazard of self-accusation?

That reasonings of this character prevail in the minds of very many of the advocates of subscription to articles of faith, is evident from a disclosure made in the pamphlet now on our table. The author is a Presbyterian of the Synod of Ulster. The immemorial usage of that Synod has been to admit candidates for licence either without any signature of the Confession of Faith, or with a qualified signature. This latter practice was stated and defended by Dr. Cooke, so lately as the year 1828. This mode of proceeding was, however, very little to the taste of some ministers of the Synod, and they have been long endeavouring to obtain the enforcement of unqualified subscription. A motion to that effect was at length carried at an adjourned meeting of the Synod, at which few ministers were present. This took place in 1834, and was confirmed at a similar adjourned meeting in 1835; when it was declared that this Synod *will not, from this time forth, receive any exceptions or explanations* from candidates for the ministry. A protest was taken against this. The discussion was deferred to a subsequent meeting of the Synod, when, about half the ministers being present, the non-excepting clause was confirmed. Now it was fully understood by those who objected to unqualified subscription, that "they should have opportunity at the aforesaid meeting of discussing the general question of subscription; and that every man should be permitted to state his whole mind upon the subject, especially as some, on former occasions, had, out of feelings of delicacy, abstained from stating their particular objections to the Westminster Confession."—Preface, p. vii. This full discussion was, however, prevented both by a point of order craftily (we had almost said) introduced, and by the spirit of the meeting, which was decidedly unfriendly to discussion. The point of order limited the question and afforded opportunity for interruption, and this was so far taken advantage of, that the author soon saw that the Synod was not the proper arena for such a discussion—the pamphlet, therefore, is an appeal from the subscribing ministers to the intelligence and scriptural knowledge of the great body of the Presbyterians of Ulster. The appeal will not, we trust, be without effect. The Synod will enforce its decision, and none who do not subscribe the Westminster Confession will, within its limits, be licensed to preach the gospel. But not a few will read this pamphlet; some will think as they read, and we are bold enough to say, that all who do, will concur with its noble spirited writer. Agitation will go on among the Presbyterians of the North of Ireland, and truth will be brought out from her dark retreats, and shine in her own native lustre. The dogmas of fallible men will give place to the

infallible word of God; and the simplicity of scriptural truth be substituted for the careful definitions, acute discriminations, and abstract reasonings of theologians.

The objection of Mr. Carlyle to the subscription required by the Synod is twofold. He objects to subscription in the abstract, and he objects to certain articles in the Westminster Confession, because they are opposed both to the book of nature and the book of God.

We shall not enter upon the second class of objections; for though we are not fond of abstract reasonings in practical matters, we cannot, in the article of subscription to creeds, reason abstractedly without every moment reflecting on the *concrete*—the practical bearing—of the abstract agreement. Why were creeds first resorted to? It may appear easy, at first sight, to answer this question. It may be affirmed that their object is, "to keep the unity of the Spirit in the bond of peace," by excluding from the sacred enclosure of the church all whose opinions are heretical. But what is an opinion? It is, whether it be right or wrong, a mental conviction. A series, therefore, of opinions is a series of mental convictions. Now a creed is a series of mental convictions. Not, indeed, the convictions of one mind, but the convictions of all the minds engaged in drawing it up. And what is a heresy? A series of opinions. Let it be supposed that all these opinions are wrong, or that the greater number are correct, perfectly scriptural, but that the heresy arises from one gross and most injurious error in the system, which nullifies the value of all the truth which it contains. And what does the creed do in this case? It opposes one series of opinions to another. The views of one man, or several men, are opposed to the views of another or several other men. Let the opinions of the one party be rendered authoritative—let them prescribe as they please, and give what sanction they please to their prescriptions, the sanctions of pains, penalties, or exclusions from offices, civil or ecclesiastical—let them, through the medium of this sanction enforce their creed, articles, or confession of faith through many generations—what will be the general result? Will heresy be eradicated, truth promoted, and the design of the compilers of the creed or confession of faith fulfilled? All ecclesiastical history puts at once a strong and a decisive negative to this inquiry. No; you do not change opinions; you work a change in certain *expressions* of opinion. Some are silent. Some, from expediency, act the hypocrite, and affix their signature to that which they do not believe. Some sign what they do not understand; and which, when they give assent to it, they have no intention to seek to understand; and multitudes, believing that the creed, drawn up as it was by holy men, eminent fathers, or bold and zealous reformers, and adopted and promulgated by the church, must be right, rest satisfied with a name and a place among its advocates, and induce the fallacious hope of being saved by the creed they profess, the church to which they belong, and the religious party with which they are associated. And what but a conviction of this kind can induce some, from whom better things were expected, to exhort men to cleave to a church from the precepts of which error the most dangerous and destructive is promulgated, merely because

its creed is, in their opinion, scriptural and correct? What is this but to commit their immortal interests to improbability? For it is not much more probable that their sentiments will accord, and their character be modelled by that which is addressed to them weekly by the living voice of their fellow man, and has frequently all the freshness of novelty about it, than by a creed or confession of faith which is rarely read, or if read often, has failed, from the very circumstance of its frequent repetition, to produce any impression on the mind or the heart? The boasted orthodoxy of many a church has tended to destroy the souls of its adherents. The members of such churches too frequently profess what they do not believe, and rely on their profession instead of trusting in the Saviour of lost man. Other sects beside the ancient Pharisees, equally bigotted, equally formal, equally destitute of the first principle of divine truth in their mind, and of the exemplification of it in their dispositions and conduct, have adopted similar sentiments, which they expressed when they said, "these people that know not the law are accursed." "*We be Abraham's seed.*"

And this leads naturally to another evil, which appears inseparable from the authoritative imposition of creeds or articles of religion. They invariably induce divisions. The principal criterion (that we mean on which the greatest stress is laid in the New Testament) by which a Christian is to be distinguished from an ungodly man, is love to the brethren. This forms the bond of union. So that neither distance of place, difference in the mode of worship, nor any other outward variation in that which is circumstantial, can dissolve this bond. It is the characteristic of the spiritually minded. He who is destitute of it is yet carnal. His creed may be sound, his worship scriptural, his conduct decorous, his sacrifices for the cause of Christ great, yet if he have not love, his profession is an empty one. Slight differences of opinion among Christians are justifiable, provided they do not produce alienations of heart; wherever they do they carnalize the christian profession. He who values himself on account of some sectarian distinction, because he belongs to this or that party, subscribes this creed, or that confession of faith, is assimilated to the Corinthians of old. (1 Cor. iii. 1, 4.) He becomes exclusive. He assumes infallibility. He would fain, were it possible, dictate the faith and mode of worship of the whole christian church. Hence the imposition of creeds, articles, and confessions of faith, takes its rise from a carnalised Christianity, from a disposition to lord it over the consciences of others, and to sacrifice the divine spirit of christian charity on the altar of our own infallibility. The pretence is to exclude heretics and hypocrites, the effect is to admit the hypocritical and the worldly, and to shut out the inquiring, the conscientious, and the sincere. The one infallible and only authorised standard is abandoned, and the procrustean bed of human invention substituted in its place, which, like that ancient contrivance of cruelty, weakens, but never strengthens, maims, but never heals.

Creeds have entirely failed in the only object which can afford a shadow of justification for their adoption. They neither preserve orthodoxy, uniformity. Calvin's own canton was not saved from

heresy—his own articles could not exclude socinianism. Our own Presbyterian churches were not saved from a similar fate by the Westminster Confession, nor has that confession availed to preserve the churches of the same order in Scotland, or in the sister island. The united churches of England and Ireland swarm with ministers and people of conflicting opinions through all the diversities of belief, from the coldest socinianism to the most bold and barefaced antinomianism; and yet it is often heedlessly affirmed and thoughtlessly repeated, that a church cannot maintain uniformity of doctrine without a written confession of faith imposed on all who wish to officiate as its members. The very reverse is the fact. This the author of the pamphlet before us has discovered, and he thus illustrates the fact to which we advert:—"I appeal to the Independent churches in England. By Independents I do not mean any churches which may have slid into an independent form of government, but to that great Independent connection, including in it such names as Clayton, James, Raffles, Burder, Fletcher, Burnett, &c. in England; Ewing, Wardlaw, Russell, &c. in Scotland; and Cooper, Urwick, Townly, &c. in Dublin." * * * "I cannot shut my eyes to the fact that this Independent connection has succeeded in maintaining for a longer period a more perfect uniformity of doctrine in its ministers, without a confession of faith, than any other church with which I am acquainted, has done with the help of such a confession. I have had pretty extensive opportunity of becoming acquainted with ministers of that connection in various districts of the United Kingdom, and I must say, I never met with one, nor so far as I can remember, ever heard of one, by whom the great fundamental doctrines in the Westminster Confession of Faith itself were not preached in their purity." Mr. Carlile then assigns one reason for this uniformity, which, so far as it goes, is satisfactory and instructive. It is this:—"Ministers, (of the Independent denomination,) whose sentiments are known by their preaching and writings, require every one desiring admission into their connection to give a confession of his faith in his own language; and they recognize only those whom they believe to be sound in the faith; and when persons in their connection remove to a distance from them, they give them letters commendatory, which ensure the reception of such persons among all who know their principles, and have confidence in their character." We shall not add any comments to these remarks. They are true, and furnish no common apology for our professions as Congregationalists. And this conformity in the great doctrines of the Gospel, without subscription, may be observed to exist in an almost equal degree in the great body of Baptists, of whose theological opinions, the writings of Carey, Hall, Fuller, Foster, &c. may be regarded as affording a just representation.

We will only, in conclusion, add, that we admire the spirit, talent, and conclusive argumentation of this *printed* speech, and most cordially recommend it to the attention of our readers.

FOREIGN THEOLOGICAL LITERATURE.

FRANCE.

1. *La Sainte Bible ; traduction de M. Genoudé.*—The translation of the Bible, by M. Genoudé, was first published several years ago. The edition which is now in course of publication, comes out “under the auspices of the clergy of France, and is directed by the care of M. l’Abbé Juste, honorary canon, ancient professor, &c. with the authorization of Monseigneur, the Archbishop of Paris.” Genoudé is a very distinguished writer among the Catholics of France. He is a layman, a man devoted to literature, and one of the ablest contributors to the *Gazette de France*, which is, emphatically, of all the political journals, the true organ of the catholic interests. His first essays at translating the Scriptures were made a number of years ago, on the books of Job and Isaiah. Having succeeded well in those attempts, he was encouraged to undertake a translation of the entire Bible. The motive by which he was influenced to do this, he tells us, was a desire to present the sacred oracles to French readers in a style more truly elegant, and more truly French, avoiding the two extremes, which he conceives are manifest in the numerous French versions, of too close and rigid a translation of the text on the one hand, and too wide and paraphrastic a departure from it, on the other. His Preface contains a beautiful and just eulogium on the sacred volume. The brief notices which he gives of the several portions of the Bible are very well written.

This translation is made mainly from the Vulgate. It does not profess to be a *canonical* version of the Scriptures. Indeed, in an advertisement which is prefixed to it, it is expressly disclaimed that this translation is to be viewed in any other light than as a history of the Old and New Testaments, approaching as closely as possible to the sacred text. In the introduction to this work, which the publishers have given, the opinion of Fénelon is quoted in favour of the reading of the Scriptures by the laity, and, particularly, the remarks which that distinguished author makes, in regard to the fact, that the sacred volume was in their hands in the first ages of Christianity, and the propriety and necessity of the people being enlightened by the word of God. In addition to the considerations which Fénelon suggests, the publishers assign the efforts which the Bible Societies are making to distribute *bad* translations, as an argument why they have been led to publish and circulate this present translation of M. Genoudé.

We have not had time to examine M. Genoudé’s translation very closely. But we are inclined to think that it is done in an able manner. The Vulgate and the Septuagint have been mainly followed. Of course it differs much from the Hebrew of the Old and the Greek of the New Testaments. It is adorned, if we may so apply the word, with many very badly executed woodcuts. In these pictures, the Almighty God is represented uniformly under the ap-

pearance of an old man! We need not remark on the degraded idea which all such representations of that Being, who has forbidden that any "likeness" should be made of himself, are calculated to engender. We only add, that M. Genoudé is a true son of the Catholic church. After having extolled, in his preface, the sacred Scriptures, and after having stated the means which he had employed to render his translation accurate, and to have it correctly printed, he adds this remarkable sentence: "Nous protestons d'avance, comme nous avons déjà fait lors des premières éditions, contre toute interprétation que nous aurions adoptée, et qui serait contraire à la foi de l'Eglise Catholique, Apostolique, et Romaine, dans le sein de laquelle nous voulons vivre et mourir." "*We protest beforehand, as we have already done in the former editions, against every interpretation which we may have adopted, and which may be contrary to the faith of the Catholic, Apostolic, and Roman Church, in whose bosom we wish to live and die.*" In other words, M. Genoudé might as well have said: We have given a faithful translation of the Bible from the sources which the Catholic church approves; but if we have given a translation of any passage, no matter how faithfully we may have rendered it, which is contrary to what the Catholic, Apostolic, and Roman Church believes, we protest beforehand against that interpretation! Here is something which is not only ridiculous, but in the highest degree insulting to the God of the Bible. But the Abbé Juste, who is associated with M. Genoudé, in the work of superintending the printing of the present edition, seems disposed to be even a more faithful son of the infallible mother, for he adds in his imprimatur: "I declare that I unite, with all my heart, in the sentiments of faith and piety expressed by M. Genoudé, and protest, with him, against every error and false interpretation, condemning every thing which our holy church condemns, and willing to believe and approve, even to an iota, only what she teaches and approves."

2. *La Bible, Traduction Nouvelle, avec l'Hébreu en regard*, &c.—"The Bible, a new translation, with the Hebrew on the opposite page, accompanied with the vowel-points and tonic accents; with philological, geographical, and literary notes, and the variations of the Septuagint and Samaritan versions." By S. Cahen, Director of the Israelitish School of Paris."

The number of the Jews in France is not great. They have in all seven consistories, as they are termed in the laws of the kingdom. That is, they have seven synagogues, in Paris and other chief cities. Since the Revolution of July, 1830, and the accession of Louis Philippe, they have enjoyed every right to which they are entitled as citizens, and probably live in a more happy condition than do the Jews in any other country. By the charter of the late Revolution, they receive their proper proportion from the public treasury for the maintenance of their religious services. Indeed, the present government of France has shown a strong disposition to aid, in every way in which it can, these remains of a people dear to the christian church, because of their fathers, of whom, according to the flesh, Christ came.

A few works have been published at Paris, within the last twenty or twenty-five years, for the use of Jewish worshippers and others. We shall only give their titles, with a remark or two *en passant*.—1. *Instruction Religieuse et Morale, &c.*; this is a little work on elementary religious instruction, in Hebrew and French, by Elias Halevy, for the use of Jewish youth. It is a collection of the precepts of the law.—2. *Catéchisme du Culte Judaïque, &c.* A catechism of the religious worship of the Jews; collected from acknowledged Jewish authors, in Hebrew, with French and German translations; by L. M. Lambert.—3. *Rituel des Prières Journalières, &c.* A Ritual of Daily Prayers, for the use of the Israelites, translated from the Hebrew, by J. Anspach. This work is in Hebrew and French. It is an octavo volume of 440 pages.—4. *Précis Élémentaire d'Instruction Religieuse et Morale.* A Summary of elementary Religious and Moral Instruction. This little work of 72 pages has been adopted by the central consistory of Israelites in France, as the first reading-book for the primary Israelitish schools in the kingdom. It is of the nature of a catechism, on the various duties of mankind to God, their neighbour, and themselves; and on the various festivals—the Sabbath, the Passover, Pentecost, &c. of the Jews. It is wholly in French.—5. *Nouvelle Grammaire Hébraïque, raisonnée et comparée, par M. Sarchi.* This work was published in 1828, and is dedicated to the Hon. Francis Henry Lord Egerton, Earl of Bridgewater. It is an octavo volume of nearly 450 pages, and gives a pretty full exhibition of the elementary principles of the Hebrew language.—6. *Dictionnaire Hébreu-Français, par M. Emery.* This Hebrew and French lexicon is a convenient manual for learners.—7. *Cours de Lecture Hébraïque, par S. Cahen.* Two editions of this course of Hebrew reading have been published within a few years; a fact, which, in connexion with others, proves that there is in France an increasing interest in Hebrew literature.—8. *Abrégé de Grammaire Hébraïque.* This abridgement of the Hebrew Grammar is by L. M. Lambert.—9. An elementary course of instruction in the Hebrew language, published in sheets once a fortnight, by M. A. Pichard, of the Asiatic Society of Paris. This is a good work for learners of that venerable language.

But the most important Hebrew work which has of late appeared in France is the Bible, which we have mentioned at the beginning of this portion of the present article. The publication of this Bible commenced in 1831. It is published in octavo volumes of about 440 pages each. The Pentateuch only has yet appeared, each book making one volume. A translation with many notes is given in French. It has excited considerable attention from the fact, that the author or authors (for some of the notes, together with the introduction to the second volume, have not been written by Mr. Cahen,) of this work are Jewish rationalists of the German stamp; in other words, they abandon the true inspiration of the Old Testament, and pronounce the advent of the Messiah to be wholly a secondary thing in the revelations and institutions which God made known to the

Jews; indeed, they do not seem to believe that a Messiah of any kind was ever promised! As might be expected, this work has been severely attacked by Jews, Catholics, and Protestants. It is, however, a work of considerable interest and also of some merit. Some of the notes display a good deal of critical acumen.

3. *Discours Evangéliques sur divers Sujets, &c., par J. H. Grand Pierre.*—Within the period of a few years, a considerable number of excellent sermons have been published in France by evangelical Protestant ministers. Among them we might indicate several by the Rev. Adolphus Monod at Lyons; two or three by his brother, the Rev. Frederick Monod, jun. of Paris; some excellent ones by the Rev. J. J. Audebez of Paris; besides others, by different ministers in various parts of the kingdom.

But the most numerous of these publications are those of the Rev. M. Grand Pierre, who is a native of Neuchâtel, in Switzerland, and who preached some years to the French Protestant church at Basle, but who has preached the Gospel for several years in Paris. Mr. G. is one of the most distinguished preachers in France. He is also at the head of the Missionary Institution in Paris, which is designed to train young men for foreign missions. M. Grand Pierre has published three volumes of sermons, the first of which appeared in 1832, the second in 1833, and the third in 1835. We will here translate the brief introduction to the third volume, which will give the reader a clear view of the order and nature of these discourses. "The order which we have adopted in our preceding publications, and to which the present is conformed, is not an arbitrary one. It indicates, with sufficient accuracy, the course which we have believed it our duty to follow in the exercise of our ministry. Preaching in a city where Christianity is far from being in favour, and where it is not unjust to suppose that there are strong prejudices against evangelical doctrines, we commenced by publishing some apologetical discourses in behalf of Christianity. This was the object of our first volume. After having endeavoured in this way to remove the external obstacles which might prevent some persons from favourably hearing the truth, we approached the doctrines of Christianity themselves, and developed the principal points in a later publication. Such was the subject of our second volume. Still more recently, setting out from the fact that some of our hearers had embraced the faith which saves, and submitted their hearts to the doctrine of Christ, we have been naturally led to develop, for their benefit, practical subjects relative to the christian life and the conduct of the faithful. These are the last meditations which, in a great measure, compose the present volume. Desiring evermore to call to mind that *he who planteth and he who watereth are nothing, and that it is God alone who giveth the increase*, I place this new work beneath the blessings of the Supreme Head of the church, supplicating him to pardon its numerous faults, and to deign to employ it, all imperfect as it is, to extend and strengthen the kingdom of his glorious gospel."

We will only add, that these sermons are among the very best in any language, which we have ever read, and that we are gratified to

know that they will soon be followed by another volume from the same gifted and devoted author.

4. *Histoire Universelle de l'Eglise Chrétienne, par M. Matter.*—This work, which is embraced in four octavo volumes, has just been completed. The author is a man of talents, a correspondent of the French Institute, &c. His history contains many things which are well worthy of being read, though it cannot claim a large share of merit for originality.

5. *Mémoires de Luther, écrits par lui-même.*—This is the title of a work in two large octavo volumes, which was published a few months ago at Paris. The author is M. Michelet, a very distinguished French historian, who has written much on Roman history, and other subjects. This work is filled with interesting details respecting the great reformer. These details are extracted from the works of Luther, or from those of men who lived on the most intimate terms with him. It is an interesting fact, that such a man as M. Michelet is induced, whether by curiosity, self-interest, or some better motive, to prepare such a work. One thing is certain, he has had reason to believe that such a work will find readers in France, else he would not have prepared it. This fact has much encouraging import. The time was, and that not long since, when such a book would have been scouted out of the circles of literature in this kingdom. The fact also, that M. Mignet, another of the most popular writers in France, delivered a long discourse or lecture, according to appointment, before the last annual meeting of the Academy of Moral and Political Sciences, and which was heard with marked delight by a large audience, embracing some of the first men in the kingdom, is indicative of some change in the feelings of at least the literary portion of society.

6. *Histoire des Vaudois des Vallées du Piémont et de leurs Colonies, depuis leur origine jusqu'à nos jours; par Alexis Muston.*—This work is to be comprised in three octavo volumes, only one of which has yet been published. The first volume contains a description of the geography of the valleys inhabited by the Waldenses, or Vaudois, including every memorable place; the origin of the name Vaudois; a sketch of the moral and religious state of these valleys; the doctrines of the Vaudois; their mode of giving public instruction; the discipline of their churches; their manners; and finally, the accusations which have been brought against them. This work is worthy of the perusal of all who feel an interest in the history of that wonderful people, the pioneers of the Reformation, and for ages almost the sole depositaries of the true faith; a people ever to be remembered and honoured for their fidelity, their zeal, and their sufferings. M. Muston is well qualified for his task, and is executing it well.

7. *Histoire de la Réformation du Seizième Siècle; par J. H. Merle d'Aubigné.*—The History of the Reformation of the Sixteenth Century, &c. This work will be embraced, it is expected, in four octavo volumes, the first of which has appeared within the last two or three months. Few men in Europe are better fitted for the task of giving a full, faithful, and evangelical history of the era of the

reformation of the sixteenth century. M. Merle (called M. Merle d'Aubigné from the place of his nativity, to distinguish him from others of the same name), was first settled as the pastor of the French Protestant church at Hamburg. Afterwards he was called to a church at Brussels. At present, he is the president of the new evangelical school of theology at Geneva. He is a man of devoted and enlightened piety, an elegant writer, and of large acquirements. He has also access to the most valuable sources of information, and has for years been engaged in making preparation for this important work. The first volume has fully met the expectations of the numerous friends of the author; and we have no doubt that the succeeding ones will not be inferior to it. We are inclined to think that this work ought to be translated into English. We believe that the sale would fully justify this measure. The Reformation of the sixteenth century is a mine which is far from being exhausted.

8. *URBI ET ORBI*.—This is the title of a remarkable pamphlet of eighty pages, which has just been printed at Paris. The author is a M. J. F. Privat, who is, we understand, a teacher of a school or seminary of learning of some kind, at Geneva. This publication is entitled *Urbi et Orbi* (to the city and the world), to denote, we suppose, that the author addresses the universal public. We will endeavour to give, in few words, some account of this singular production. It appears from the history which M. Privat gives of himself in the above-named publication, that he grew up under the religious instruction of the venerable consistory of Geneva. But that becoming dissatisfied with their departure, as he thinks, from the true faith, and disgusted by the spirit of persecution which they manifested towards the Rev. C. Malan, he left their churches to attend the ministrations of the Rev. Messrs. Guers and Empaytaz, in the church of the Bourg de Four, which is the legitimate successor of the Moravian church, planted at Geneva nearly one hundred years ago by Count Zinzendorf. But after a while, becoming dissatisfied with the doctrine of predestination and other kindred doctrines, he resolved to become a Roman Catholic. From this he has been prevented by some causes, which he does not explain in his book. Very recently he resolved to address a long letter to the Pope himself, in order to inform the venerable father respecting his many difficulties, and especially to propose that something may be done to unite again all the sects of Christianity in the bosom of the mother church. In order to do this, and as a necessary preliminary, he calls the attention of the holy father to many enormous evils which exist in the Catholic Church, and which he wishes the Pope to have put away! This catalogue of evils embraces the abuses and errors which have overshadowed and destroyed the truth of that church.

When M. Privat had got his letter ready, he sent it to the Abbé de la Mennais, with the request that he would forward it to his holiness. But the Abbé sent it back to him, saying that the relations which he sustained to the Pope, and other causes, rendered it impossible for him to forward it. Whereupon M. Privat resolved to print it and send it in that form. And with a view to promote

the object which he has so much at heart—the unity of the church—as well as to elicit the opinions of distinguished men, Catholics and Protestants, he has caused a hundred copies of this book to be printed, and sent to such men as Chateaubriand, Genoudé, F. Monod, &c. We understand that M. Genoudé is delighted with the subject, and enters warmly into it. But we have not learned what answer has been given by others to this benevolent but impracticable proposal.

And here we cannot forbear remarking, that this is one of the many instances which show that there is in France a waking up of minds to the subject of Christianity, and a desire to promote it, though often by means of the most impracticable character. France is weary, as it were, of infidelity, and yet is ignorant of the true gospel. When will the light of pure Christianity arise upon that beautiful but unhappy country? We answer; that the signs of the approach of that joyful day are numerous and unequivocal.—*Bib. Rep. July, 1836.*

THE EDITOR'S TABLE.

The Church of Christ considered, in reference to its Members, Objects, Government, and Discipline. By George Payne, LL. D., Exeter. 12mo. London: Hamilton, Adams, and Co. 2s. 6d.

The Holy Wells of Ireland, containing an authentic Account of those various places of Pilgrimage and Penance which are still annually visited by thousands of the Roman Catholic Peasantry, with a minute Description of the Patterns and Stations periodically held in various Districts in Ireland. By Philip Dixon Hardy, M. R. S. A. 8vo. second edition, Dublin. London: Groombridge. 1s. 6d.

Religion in America; a Narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, D.D., LL. D.; and the Rev. J. Hoby, D.D. Crown 8vo. Third Edition. London: T. Ward and Co.

An Essay on Man's Moral Agency, with Remarks on Causation, Liberty, Necessity, and Evidence; to which are subjoined, Observations on Education; its great importance to Great Britain as a Nation. By Robert J. Nelson, A.M. 12mo. London: Baldwin and Cradock. 5s.

Detached Pieces, including Critiques on various Publications, Historical Sketches, Biographical Notices, Correspondence. By Adam Clarke, LL. D., F.A.S. 12mo. 1 vol. London: Tegg and Son.

Early Recollections, chiefly relating to the late Samuel Taylor Coleridge, during his long residence in Bristol. By Joseph Cottle. In 2 vols. crown 8vo., with six Portraits. London: Longman, Rees, and Co.

The Roman Catholic Confessional Exposed, in Three Letters to a late Cabinet Minister. 8vo. London: Groombridge.

Things Hoped for: The Doctrine of the Second Advent, as embodied in the Standards of the Church of England. By Viscount Mandeville, M. P. London: Darling. 12mo.

The Dreadful Requisition, or a Treatise on the Righteousness of God in punishing the Neglect of Souls. By the Rev. Charles Stovel. London: Jackson and Walford. 18mo.

Select Notes of the Preaching of the Rev. Rowland Hill, A. M. By the Rev. Edward Sidney, A. M. London: Baldwin and Cradock. 12mo.

William Lundy, the Sunday Scholar. By O. T. Dobbin, Arundel, Sussex. J. Dinnis. London: 32mo.

Popular Education; or the Normal School Manual; containing Practical Suggestions for Daily and Sunday School Teachers, in a Series of Letters. By Henry Dunn. London Sunday School Union. 12mo.

The Life of Augustus Herman Franke, P. D., and Founder of the Orphan House in Halle, translated from the German of Henry Earnest Ferdinand Gueritte. By S. Jackson, with an introductory Preface, by the Rev. E. Bickersteth. Seeley and Co. 12mo.

The Church Rate Bill Vindicated. By Jelinger C. Symonds, B. A. London: Effingham Wilson. 8vo.

The Bridal of Naworth, a Poem, in Three Cantos. London: Simpkin, Marshall, and Co. 12mo.

The Bible Society Vindicated in its Decision respecting the Bengalee New Testament; being an Answer to the Protest of certain Baptist Ministers against that Decision. By Elihu. London: Wightman. 8vo. Second edition.

ΚΑΛΟΣ ΣΤΡΑΤΙΩΤΗΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. A Discourse occasioned by the Death of the Rev. W. Steadman, D.D. President of the Theological Institution, Little Horton. By James Acworth, A. M. London: Simpkin and Co. 8vo.

The Kings of Judah and Israel, or the History of the Jews from the Accession of David to the Babylonish Captivity. London: Religious Tract Society. 12mo.

The Christian rewarded according to his Works. A Sermon preached in Nottingham, before the Nottinghamshire Association of Independent Ministers and Churches. By Richard Alliott, Jun. London: Jackson and Walford. 8vo.

On the Union of the Holy Spirit and the Church in the Conversion of the World. By the Rev. T. W. Jenkyn, Stafford. London: Crown 8vo.

Meditations of a Christian Mother; or a Practical Application of Scripture to the circumstances of Herself and her Children. Religious Tract Society.

The Church of the Middle Ages: a Sermon preached in the Church of St. Mary de Lode, Gloucester, May 8th, 1837, at the Visitation of the Venerable John Timbrill, D.D., Archdeacon of Gloucester. By John Dowling, M.A. London: 8vo.

Primitive Christianity, illustrated in Thirty Sermons, on various Doctrines, Ordinances, and Duties, taught and enjoined by our Lord Jesus Christ and his Apostles. By William Jones. London: 8vo.

Summer: or the Causes, Appearances, and Effects of the Grand Nuptials of Nature in all its departments. By R. Mudie. London: Ward and Co. 12mo.

History of Mohammed and his Successors; containing an Account of the Rise, Progress, and Present State of the Moslem Empires, by William Sime. Edinburgh: William Oliphant and Son. 18mo.

A Letter to John Wilkinson, on some Statements contained in his Letter of Resignation of Membership in the Religious Society of Friends. By Samuel Tuke. Second Edition. London: Darton and Co. 8vo.

Sacred Philosophy of the Seasons, illustrating the Perfections of God in the Phenomena of the Year. By the Rev. H. Duncan, D.D., Ruthwell. Edinburgh: Oliphant and Son. 12mo.

A second and enlarged edition of Hymns for Young Persons, selected by the Rev. Richard Harvey, M.A., Rector of Hornsey, and chiefly designed for the higher classes in National and Sunday Schools, will appear on the first of June.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

THE SEVENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

It is our happiness again to record, we trust with lively gratitude to HIM who is King in Zion, that the recent meetings of this Union were attended by an increased number of our brethren, and that their deliberations were so marked by the spirit of peace, unanimity, and love, that every one present seemed to feel that it was good to be there.

The introductory devotional exercise, which was held on Monday evening, May 8th, at the Weigh House Chapel, was

A VALEDICTORY SERVICE ON THE DEPARTURE OF THE REV. T. Q. STOWE, TO THE NEW COLONY OF SOUTH AUSTRALIA.

Dr. Urwick, of Dublin, commenced the service of the evening by prayer. Mr. Binney, one of the Secretaries to the Colonial Mission, then delivered a perspicuous address on the claims and prospects of the new Colony. After which Mr. Stowe explained to the congregation, with much delicate and holy feeling, his reasons for resigning his pastoral charge at Halstead, Essex, and for engaging in a mission to that remote part of the world. Rev. T. Morell, of Coward College, then led the special prayers of the people for the protection and blessing of God upon Mr. Stowe, his family, and the infant Colony. He was succeeded by Mr. Wells, of Coggeshall, who addressed to his friend a truly judicious, devout, and fraternal charge, which was alike acceptable to the judgments and the hearts of all who were privileged to hear it. Dr. Redford, of Worcester, closed the delightful services of the evening with prayer.

FIRST MEETING OF THE ASSEMBLY.

On Tuesday morning, May 9th, at nine o'clock, the Rev. JOSEPH FLETCHER, D.D. of Stepney, the Chairman, opened the meeting by praise, reading the scriptures and prayer:—Present,

MINISTERS.

Josh. Barton, *Market Drayton*
 Fred. Neller, *Camberwell*
 H. Townley, *London*
 Richd. Fairbrother, *East Dereham*
 Henry Isaac Roper, *Bristol*
 H. I. Haas, *Mersea, Essex*
 Julius Mark, *Chelmsford*
 J. C. Gallaway, *West Bromwich*
 A. Good, *Woodbridge, Suffolk*
 George Corney, *Barking, Essex*
 Robt. Blessley, *Highgate*
 John Davies, *London*
 Henry Murch, *Colchester*
 Hugh S. Seaborn, *Haverhill, Suffolk*
 William Temple, *Plaistow*
 R. Ferguson, *London*
 Joseph Elliot, *Bury St. Edmunds*
 John Moreland, *Totteridge*
 John Burnet, *Camberwell*
 Wm. Owen, *London*
 Charles Hyatt, *London*

Josiah Bull, *M. A. Newport Pagnel*
 B. Johnson, *Halstead, Essex*
 James Edmunds, *Portsea, Hunts*
 Daniel Griffiths, *Long Buckley*
 H. B. Martin, *Richmond*
 J. Leifchild, *London*
 John Tippets, *Gravesend*
 Algernon Wells, *Coggeshall*
 T. Wallace, *Petworth*
 A. Jones, *Portsea*
 Jas. Drummond, *London*
 George Redford, *LL. D. Worcester*
 Stephen Banister, *Epping*
 Samuel Dyal, *Stanford Rivers*
 Isaac Tozer, *Ongar*
 Thomas Timpson, *Leveisham*
 John Angell James, *Birmingham*
 W. J. Hope, *Leveisham*
 Thos. James, *Woolwich*
 Henry Richard, *Old Kent Road*
 John Hall, *Chesham*

Samuel Harris, *Alderton, Suffolk*
 William Legge, *Fakenham, Norfolk*
 John Bodington, *Bermondsey*
 Jno. West, *Bethnal Green*
 P. Thompson, *M. A. Chatham*
 Luke Forster, *Saffron Walden, Essex*
 S. A. Dubourg, *Clapham*
 John Adey, *Horselydown*
 W. H. Dorman, *Islington*
 Henry Pawling, *Winchmore Hill*
 J. Woodwark, *London*
 John Pulling, *Deptford*
 John Robinson, *London*
 Mark Butler, *Southgate*
 William Legg, *B. A. Reading*
 Edward Mannering, *London*
 William Day, *Hoxton*
 Joseph Turnbull, *B. A. Brighton*
 Thomas James, *Debenham, Suffolk*
 John Whitby, *Ipswich*
 G. Browne, *Clapham*
 Richd. Saunders, *Mile End*
 Ebenezer Prout, *Halstead*
 William Kelly, *London*
 Thomas Jackson, *Stockwell*
 Professor Vaughan, *D. D. Kensington*
 Josiah Redford, *Stansted, Essex*
 James Rowland, *Henley-on-Thames*
 Alex. Creak, *Great Yarmouth*
 Robt. Burls, *Maldon, Essex*
 W. Spencer, *Holloway*
 Richd. Fletcher, *Southend*
 John Alexander, *Norwich*
 T. Atkinson, *Hounslow*
 Geo. Newenham Watson, *Chigwell Row*
 W. P. Wastell, *Hackney*
 James Bennett, *D. D. London*
 J. Green, *Uppingham*
 Thos. Muscutt, *London*
 Jno. Bunter, *Croydon*
 Charles Howell, *Alton, Hants.*
 Thomas Hitchin, *Hackney Road*
 Robt. Ashton, *Warminster*
 J. Arundel, *London*
 Thos. Morell, *Coward College*
 T. Binney, *London*
 David Blow, *Brecon*
 Cornelius Berry, *Hatfield Heath, Essex*
 N. M. Harry, *London*
 J. Phillips, *Staplehurst, Kent*
 J. Hopwood, *Chelsea*
 Professor Hoppus, *M. A. University College*

Joseph Mason, *Mile End New Town*
 Thos. Sturges, *Marlborough*
 Charles Gilbert, *Islington*
 Orlando T. Dobbin, *Arundel, Sussex*
 Henry Joseph Bevis, *Ramsgate*
 Geo. Robt. Hewlings, *Tottenham*
 Henry Bromley, *Clavering, Essex*
 W. H. Stowell, *Rotherham College*
 William J. Unwin, *M. A. Woodbridge*
 Eb. Temple, *Rockford, Essex*
 J. E. Good, *Gosport*
 John Sibree, *Coventry*
 John Roaf, *Wolverhampton*
 Josh. Pattison, *Wern*
 John Jukes, *Yecovil*
 John Morison, *D. D. Chelsea*
 Caleb Morris, *London*
 H. F. Burder, *D. D. Hackney*
 Arthur Tidman, *London*
 Andrew Reed, *D. D. London*
 J. Hunt, *Brixton*
 Joseph Gray, *Chelmsford*
 David Smith, *Brentwood*
 Richd. Robinson, *Witham*
 J. Fernie, *Brewood, Staffordshire*
 Richd. Fletcher, *Manchester*
 James Edwards, *Brighton*
 William Davis, *Hastings*
 John Knight, *Brixton Hill*
 J. E. Richards, *Wandsworth*
 Thos. G. Stamper, *Uxbridge*
 T. Palmer Bull, *Newport Pagnel*
 Thos. Lord, *Wollaston*
 E. A. Dunn, *Pimlico*
 S. Johnson, *Wickham Brook*
 Thos. Stratton, *Hull*
 James Spencer, *Holloway*
 J. W. Cuff, *Wellington, Somerset*
 L. Winchester, *Worthing*
 Saml. Ransom, *Hackney College*
 Jas. Mather, *Upper Clapton*
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 Saml. Steer, *Castle Hedingham, Essex*
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 Edward Muscutt, *Brentford*
 James Mirams, *London*
 B. Kent, *Barnstaple, Devon*
 Chas. Riggs, *Mortlake*
 John White, *Northowram*
 D. Harrison, *Whitstable, Kent*
 S. Mummery, *Bethnal Green*
 Herbert Tyler, *Sawbridgeworth, Herts.*

STUDENTS.

John Curwen, *Coward College*
 Joseph Fletcher, *Ditto*
 J. E. Mummery, *Ditto*

Nathaniel Jennings, *Ditto*
 Philip Smith, *Ditto*
 James Spong, *Newport Pagnel*

John Furnie, Jun. *Hackney*
 David Hewitt, *Highbury College*
 Robt. Goshawk, *Ditto*
 Thos. Mann, *Ditto*
 Edward Bodley, *Ditto*
 J. T. Pattison, *Ditto*
 C. Payton, *Ditto*
 Edward Jukes, *Ditto*
 W. W. Fletcher, *Ditto*
 T. S. Ellerby, *Ditto*
 J. C. Bodwell, *Ditto*
 S. Le Blond, *Ditto*
 T. Greenfield, *Ditto*
 William Fernie, *Ditto*
 J. S. Bright, *Ditto*
 J. S. Pearsall, *Ditto*
 T. Cranbrook, *Ditto*

John Kay, *Highbury College*
 John Lumb, *Homerton College*
 Charles Wills, *Ditto*
 W. P. Appleton, *Ditto*
 J. Stockbridge, *Ditto*
 J. Pollard, *Ditto*
 H. Helmore, *Ditto*
 Alfd. Newth, *Ditto*
 W. Milne, *Ditto*
 J. A. Burrows, *Ditto*
 S. S. England, *Ditto*
 Joshua C. Harrison, *Ditto*
 J. Davenport, *Ditto*
 George Jones, *Ditto*
 Frederick Pollard, *Ditto*
 J. W. Davids, *Ditto*

LAY GENTLEMEN.

P. Helmore, *Stratford-on-Avon*
 J. Jennings, *Camberwell*
 John Bennett, *London*
 Geo. Soundy, *Henley-on-Thames*
 Robt. Charles, *Hackney*
 J. Byles, *Ipswich*
 John Roche, *Cork*
 Farquhar Milne, *Hackney*
 Henry Dunn, *London*
 Henry Gilbert, *Halstead*
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 William Grimmer, *Lewisham*
 Thomas Carter, *London*
 S. G. Underhill, *Hackney*
 Jas. Peachey, *London*
 S. Johnson, *Wickham Brook*
 S. Morley, *Hackney*
 Josiah Conder, *Watford*
 John Chambers, *Old Kent Road*
 William Stroud, *M. D. London*
 William Clark, *London*
 John Rudhall, *Deptford*
 W. Hale, *Greenwich*
 John Edwd. Spicer, *London*
 R. H. Shrewsbury, *Chatham*
 E. Gaubert, *Hounslow*
 Stetten Unwin, *Coggeshall*
 John Snelling, *London*
 J. Wells, *Chelmsford*
 C. J. Metcalfe, *Roxton Park, Beds.*
 William Newton, *Kensington*
 Robt. Clarke, *London*
 Joseph East, *Waltham*

Geo. Gull, *London*
 Peter Jackson, *London*
 William Suter, *Greenwich*
 Alex. Jardine, *Brixton Hill*
 Robt. Starling, *Islington*
 Samuel Ives, *London*
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 G. Shirley, *Rochester*
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 Jno. Whitehouse, *Dudley*
 Hull Ferrall, *London*
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 W. C. Wells, *Chelmsford*
 Malachi Fisher, *Blandford*
 T. H. Tooke, *London*
 R. W. Dixon, *Witham*
 Edward Henderson, *London*
 James Spicer, *London*
 Horace Paul, *Halstead*
 R. Kersey, *Hadleigh*
 Thos. W. Monds, *Stepney*
 John Rout, *London*
 T. B. Boykett, *London*
 Charles S. Gray, *Chelmsford*
 George Bennet, *Hackney*
 J. Hooper, Jun. *Poplar*
 Wm. Ashcroft, *Ratcliff*
 John Morley, *Hackney*

MISSIONARIES.

Wm. Campbell, *India*
 John Philip, D.D. *Cape Town*
 Joseph John Freeman, *Madagascar*
 VOL. I. N. 5.

James Reid, *Africa*
 George Christie, *India*

After an interesting perspicuous and appropriate address to the Assembly, Mr. Blackburn, one of the Secretaries, introduced the Rev. Dr. Urwick, and the Rev. William Haweis Cooper, of Dublin, the delegates from the Congregational Union of Ireland.

The Report of the Committee was then read by Mr. Blackburn, when

The Rev. J. A. James, of Birmingham, moved, and the Rev. Professor Vaughan, D. D. of University College, seconded—

I. That the Report now read be adopted, and printed under the direction of the Committee.

Mr. Binney then read an abstract of the Report of the Committee of the Colonial Missionary Society, in connection with the Congregational Union.

The Rev. Wm. Burls, of Maldon, Essex, moved, and the Rev. Wm. Davis, of Hastings, Sussex, seconded—

II. That this Assembly receives with grateful satisfaction the statement now made of the operations of the Colonial Missionary Society; and pledges itself to renewed and increasing exertions on behalf of this important department of the Congregational Union.

Moved by the Rev. Dr. Redford, of Worcester, and seconded by the Rev. Richard Robinson, of Witham, Essex—

III. That this Assembly concurs in the opinion of the United Committees, of this body, that the appointment of a Secretary, who shall be adequately supported and entirely devoted to the business of the Congregational Union and Colonial Mission, is essential to their increased stability and usefulness, and that it therefore cordially invites the Rev. Algernon Wells, of Coggeshall, to undertake this important office, in the firm persuasion that the God of Providence and Grace has eminently adapted him for the fulfilment of its duties; and this Assembly ventures to hope that both he, and his beloved friends and associates in the county of Essex, will be ready to sacrifice personal attachments and local interests for the accomplishment of an object so necessary to the prosperity of our whole body.

The Rev. Edward N. Kirk, of Albany, United States of America; Dr. Urwick, and Mr. W. H. Cooper, of Dublin, the delegates from the Congregational Union of Ireland, respectively addressed the meeting.

Moved by the Rev. Dr. Morison, of Chelsea, and seconded by the Rev. John Sibree, of Coventry—

IV. That this Assembly enjoys sincere pleasure in the presence of the Rev. Edward Kirk, of Albany, United States, who is welcomed as a visitor to our Assembly, and offers its fervent prayers for the unity, peace, and increase of our sister churches in that republic: and also in the society of the Rev. Dr. Urwick and Rev. W. H. Cooper, the honoured Delegates of the Congregational Union of Ireland; and has heard with lively satisfaction of the progress of divine truth in that benighted kingdom through their instrumentality, requesting that they will carry to the christian churches whom they represent in this Assembly, the assurances of our cordial sympathy and fraternal love.

The Rev. Dr. Philip, of Cape Town, having addressed the meeting, it was moved by one of the Secretaries, and seconded by the Rev. Henry Bromley, of Clavering, Essex—

V. That we do now form a Committee of the whole body to consider the several questions proposed by the Report of the Committee for the judgment of this Assembly.

The brethren then proceeded to consider those questions relating to the new marriage laws which were suggested, and continued sitting until three o'clock, when the Committee adjourned until Friday morning.

ADJOURNED MEETING OF THE ASSEMBLY.

The brethren met again on Friday, May 12, at nine o'clock, when the Chairman, Dr. Fletcher, called upon the Rev. J. Jukes, of Yeovil, to offer up prayer to God. The Committee renewed their deliberations on the several questions referred to them; which being disposed of, as recorded in the minutes, the Assembly resumed the general business of the Union, and the Rev. John

Burnet, of Camberwell, brought up the draught of the annual letter from the Committee appointed to prepare the same, which he, having read,

Rev. T. Morell, of Coward College, moved, and the Rev. John Arundel, of Southwark, seconded—

VI. That the circular letter now read be accepted and printed under the direction of the Committee; and that the best thanks of this Assembly be given to the brethren who prepared it.

The Rev. T. James, of Woolwich, moved, and the Rev. J. Roaf, of Wolverhampton, seconded—

VII. That the Annual Address for the year 1838, be prepared by a Committee of the Dorsetshire Association, consisting of the Rev. Messrs. Durant, of Poole; Keynes, of Blandford; Brown, of Wareham; and Spink, of Wimborne.

It was moved by the Rev. T. P. Bull, of Newport Pagnel, and seconded by the Rev. W. H. Stowell, of Rotherham—

VIII. That Benjamin Hanbury, Esq., be requested to continue the office of Treasurer; that the Rev. J. Blackburn, the Rev. W. S. Palmer, and Joseph Wontner, Esq., be requested to continue their office as Secretaries, and that the following gentlemen be the Committee for the year ensuing, with power to add to their number:—

Rev. R. Ainslie.
J. Arundel.
Dr. Bennett.
T. Binney.
Dr. Burder.
J. Burnet.
J. Drummond.
Dr. Fletcher.
T. Gilbert.
Dr. Halley.
N. M. Harry.
G. R. Hewlings.
J. Hunt.
T. James.
T. Lewis.
T. Morell.
C. Morris.
Dr. Reed.
H. Richard.
J. Robinson.

Rev. A. Tidman.
T. Timpson.
H. Townley.
J. Woodward.
Messrs. H. Bateman.
G. Bennet.
W. Clark.
J. Conder.
J. East.
G. Gull.
P. Jackson.
J. Morley.
S. Morley.
H. Parker.
J. Peachey.
T. Robinson.
J. Spicer.
H. Terrell.
J. H. Tooke.
T. Wilson.

Mr. Gull, one of the Secretaries of the Colonial Missionary Society, then read the list of gentlemen proposed as the Committee of the Colonial Missionary Society for the year ensuing, with power to add to their number, when

Mr. George Bennet moved, and the Rev. John Hunt seconded—

IX. That the list of Committee of the Colonial Missionary Society now read be approved by this Assembly.

It was moved by the Rev. T. Morell, and seconded by the Rev. John Hunt—

X. That this meeting is deeply impressed with the value and importance of those efforts which have been making from year to year to evangelize the benighted districts of our native land, both by County Associations and by the Home Missionary Society; yet feeling convinced that those efforts have hitherto fallen short of the moral necessities of the British Empire, and anxious that our Congregational Churches may be moved to more vigorous and united exertions, it commends to the attention of the Committee of the Union for the ensuing year to deliberate on the practicability and expediency of a general system of Home Missionary operations in connection with our own denomination, which, without infringing on the independence of separate or associated churches, or interfering

with the labours of similar institutions, may secure, under the divine blessing, the most extended enjoyment of Christian ordinances throughout the land.

It was moved by Mr. Josiah Conder, of Watford, and seconded by the Rev. John Hall, of Chesham—

XI. That this Union has learned with much satisfaction that his Majesty's Ministers have proposed to bring into Parliament a measure for the abolition of church-rates, the principles of which are calculated, in the opinion of this Union, to satisfy the just claims of all classes of the people, and to heal the dissensions which the imposition and exaction of church-rates have caused generally throughout the country.

The other business of the Assembly having been disposed of, the session closed with a psalm of praise and the apostolical benediction, and the brethren separated to attend the

FIRST ANNUAL MEETING OF THE COLONIAL MISSIONARY SOCIETY.

The Annual Meeting was held at noon, on Friday, May 13, in Barbican Chapel, John Remington Mills, Esq. the Treasurer, in the Chair; the Rev. H. F. Burder, D. D. of Hackney, opening the business by prayer.

Rev. Thomas Binney read an encouraging Report, which stated that missionaries have been sent both to the Canadas and Australia during the past year. The Treasurer's receipts amounted to £1,102. 12s. 6d.

The Rev. Dr. Morison, of Chelsea, moved, and the Rev. W. H. Stowell, of Rotherham College, seconded—

"That this meeting rejoices to learn that so much has been done on behalf of the British colonies during the first year of this Society's existence, and that it gratefully accepts the Report now read, and orders that it be printed and published for extensive circulation."

The Rev. J. Burnet, of Camberwell, moved, and the Rev. J. Fletcher, D.D. of Stepney, seconded—

"That the incipient operations of this Society not only justify the propriety, but show most forcibly the necessity of its formation; that the field of service appears immense in proportion as it is explored; that enlightened, pious, and faithful teachers are wanted by a waiting people to an indefinite extent; that the present is especially the crisis in which they should be supplied; and that it is eminently our duty to supply them, since the Congregational order has done less, in recent times, for the colonies than any other denomination, and since ministers of that order, from the principles they profess, are earnestly desired by the people."

The Rev. J. A. James, of Birmingham, moved, and the Rev. E. Kirk, of Albany, U. S. seconded—

"That if this Society shall discharge with promptitude and efficiency its various and arduous duties to our colonial possessions, it must be by a devout determination on the part of our churches to afford it generous and general support; and that it is confidently expected this support will be cheerfully granted, when it is known that their wants are of such an extensive and urgent character, and when it is seriously remembered that our colonies have the first claim on our Christian sympathy, and that in their ultimate, independent, and, perhaps, imperial state, they will, in all probability, retain that very form and character which our own hands shall have impressed upon them."

Mr. Under-Sheriff Wire moved the vote of thanks to the officers, and their appointment for the year ensuing, which was seconded by the Rev. J. J. Freeman, late of Madagascar, but now of Walthamstow.

Although the state of the weather was very inauspicious, yet the attendance was highly respectable, and the character of the meeting was altogether encouraging. We shall take an early opportunity of presenting to our readers a more detailed account of the state and prospects of this important Society.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF IRELAND.

The Annual Meetings of the Congregational Union of Ireland were held in Dublin on the 25th, and 26th, and 27th of April, the Rev. John Blackburn, of London, delegate from the Congregational Union of England and Wales, having preached in behalf of the Union, at York Street and King's Inn Street Chapels on the preceding Lord's Day, when liberal collections were made.

On Tuesday morning, at 11 o'clock, a prayer-meeting was held in York Street Chapel, when the Rev. Messrs. Carlile, of Belfast; Carrol, of Richill; and Potter, of Coleraine, led the devotions of the assembly, and a suitable address was delivered by the Rev. J. Powell, of Naas. After the public service the ministers and delegates from churches, who had arrived, met for conference. In the evening the Rev. J. Blackburn preached an instructive and impressive sermon in Zion Chapel, King's Inn Street, on "the love of the Spirit." The Rev. W. Brown, of Moy, read the Scriptures and prayed before sermon, and the Rev. Samuel Shaw, of Donegal, concluded.

On Wednesday morning the ministers and delegates again assembled for conference, a considerably greater number being in attendance than on the day preceding. In the evening, at 7 o'clock, a public meeting was held in York Street Chapel, when the Rev. O. T. Dobbin, of Arundel, Sussex, prayed; the Rev. Messrs. Potter, White, and Toye, missionaries of the Union, gave detailed accounts of their labours to a large and interested auditory; the Rev. N. Shepherd, of Sligo, closed by prayer.

On Thursday morning upwards of 100 ministers and lay friends breakfasted together, when the Rev. Messrs. Jordan, Carrol, Shaw, Gibson, and Shepperd gave brief accounts of the state of their respective churches, and the Rev. J. Blackburn favoured the meeting with an able and satisfactory statement, explanatory of the course adopted by the English Dissenters on several questions of national importance, affecting the purity and prosperity of Christ's Kingdom. The effect of it upon all present was deep and gratifying, and must have greatly increased the sympathy and confidence previously cherished towards the body he represented, while it breathed throughout the spirit of the man of God, influenced by genuine catholicity towards all the Saviour's followers. A vote of thanks was passed unanimously and cordially to Mr. B. for his address, accompanied by a request that he would embody a summary of it in his speech at the Annual Meeting to be held in the evening of the day. The ministers and delegates then adjourned for conference, when several resolutions were passed unanimously, approving of the measures adopted by the Committee, and recommending others, among which were the engagement of two additional agents, and that application be made to the ministers and churches of our denomination in England and Scotland for aid in carrying out the designs of the Union.

In the evening of the same day the Annual Meeting of the Union was held in Zion Chapel, King's Inn Street, Charles Meares, Esq. Treasurer, in the Chair. The Rev. S. Shaw, of Donegal, prayed. The Report of the Committee stated the labours of the Rev. I. Potter, in Coleraine and its vicinity, extending also to Bulycaster and Cushendun. In Coleraine a church, consisting of 23 members, including three deacons, has been lately formed under his pastoral care. The Rev. J. White is engaged with promise of success in Newtown-limavady and neighbouring places; and the Rev. T. Toye in Clonakilty and other towns in the county of Cork. The students of Manor Street Theological Institution have been regularly employed in the suburbs of Dublin, and the two seniors have been engaged for some weeks in the course of the year, one in the counties of Kilkenny and Carlow, and the other in connexion with Mr. Potter. The Report also adverted to the call for additional agents, which the committee have received, and the application of suitable individuals to be employed under its auspices. It gave a general view of the state of the churches, and concluded by a reference to the present circumstances of the denomination in Ireland. An

audited abstract of the Treasurer's accounts having been laid before the meeting, it was resolved unanimously—

1. On the motion of the Rev. W. H. Cooper, seconded by the Rev. J. Radcliffe—"That the Report and Statement of Accounts now presented be approved, printed, and circulated; and that the Treasurer, Secretary, and Committee be re-appointed for the year ensuing, with power to add to their number."

2. On the motion of the Rev. O. T. Dobbin, seconded by the Rev. N. Shepherd—"That while acknowledging the obligation of endeavouring to spread the Gospel throughout the world, we are especially bound to promote it in our own country: that we rejoice in the measure of success with which it has pleased God to favour the Irish Congregational Union during the past year; and that we are called upon to give to that institution our continued, energetic, and prayerful support."

3. On the motion of the Rev. W. Brown, seconded by P. D. Hardy, Esq.—"That we welcome among us with much pleasure our esteemed and respected friend the Rev. John Blackburn, of London, as delegate from the Congregational Union of England and Wales; that we are highly gratified by the assurances given by that body, and the Congregational Union of Scotland, of their affection and sympathy towards the Churches in Ireland; and that we cordially reciprocate those assurances, trusting that peace, prosperity, and usefulness will be multiplied to the sister churches in every part of Great Britain."—This resolution having been passed, the Chairman gave to Mr. Blackburn the right hand of fellowship, and Mr. B. acknowledged the vote of the meeting in an address abounding with Christian sentiment, and which will not soon be forgotten by those who heard it.

4. On the motion of the Rev. J. Carile, seconded by the Rev. W. Foley—"That we gladly avail ourselves of the opportunity now afforded for publicly testifying the good will which, as Congregationalists, we cherish towards all the people of God, assuring them that we account it a privilege to recognize the fellowship of Christian piety wherever it exists, and hope that, while steady in maintaining our peculiar principles, we shall be enabled, through the grace of our common Lord, to preserve with all real saints the unity of the Spirit in the bond of peace."

5. On the motion of the Rev. C. B. Gibson, seconded by the Rev. W. Fordyce—"That, believing in the personality and divinity of the Holy Spirit, and in the necessity of his power to work in ourselves and others whatever is well-pleasing in his sight, we invite all who desire the purity, harmony, and efficiency of the church and the conversion of the world to the faith of Christ, to engage more earnestly in prayer for his influences, and to persevere therein until the earth is filled with the knowledge of the Lord as the waters cover the sea."

The meeting closed with singing and the benediction.

NOTICES OF COLLEGE ANNIVERSARIES.

The friends and subscribers of the Dissenting Colleges are informed, that the Anniversary of *Highbury College* will be held, d. v. at Claremont Chapel, Pentonville, on Wednesday evening, June 28, when the Rev. James Stratten is expected to give an address, after which the business of the Annual Meeting will be transacted.

The Annual Examination of the Students at *Homerton College* will take place on the following day, Thursday, June 29, at 11 o'clock, A. M. when the attendance of subscribers and its friends in the ministry of the gospel is requested.

The *Western Academy* Anniversary will be held in Exeter, on Wednesday, June 28, at 10 o'clock, A. M. The students will be examined on the preceding day, at 11 o'clock, A. M.

MISCELLANEOUS INTELLIGENCE.

PROTECTION OF THE ABORIGINES TRIBES.

It is a melancholy fact, that the intercourse of Europeans with the uncivilized Aboriginal Tribes has, in almost all cases, been characterized by injustice on the one side, and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of native territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent. In some cases the work of destruction is already complete, while in others it has made, and is still making, the most fearful advances. There is scarcely a tribe that has had communication with what are called the Civilized Nations which is not the worse for the intercourse. European diseases and vices have been so deeply ingrafted, that the extinction of the native races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

It is, however, satisfactory that the desire to improve the religious, moral, and political condition of mankind, keeps pace with the increasing intellectual freedom of our native country. We, as a nation, have not only sought to loosen the mental bondage of our own countrymen, by the establishment of schools and the removal of many barriers to religious and intellectual improvement, but we have struggled to establish the liberties of man in our colonial possessions, by the abolition of negro slavery. Societies have also been established for the diffusion of Christianity among ignorant and idolatrous nations, and much good has resulted from their labours. But, although these efforts have been made to benefit the slave population and aboriginal tribes, we can as yet be scarcely said to know the extent of our duties towards the uncivilized races of our fellow-men. The Missionary Societies are established on such principles and for such objects as prevent them from interfering, except on particular occasions, with the civil and political condition of the natives. They have, however, long felt the importance of protecting the natural rights and promoting the civilization of those communities for whom they provide the constant administration of Sacred Truth.—*The British and Foreign Aborigines' Protection Society* has been formed for these purposes.

The first object of the Society will be to collect authentic information concerning the character, habits, and wants of the uncivilized tribes, and especially those in or near the British Colonies. Our present knowledge is for the most part confined to the imperfect notices of travellers, who, with numerous admirable exceptions, have devoted so little attention to the subject, or have been so much biassed by prejudice, as to forbid full dependence on their opinions. Further evidence will, consequently, in many cases be required, before efficient measures can be adopted to relieve the condition and to promote the civilization of the several communities. The Society has therefore commenced its operations by the election of Corresponding Members, the number of whom will, from time to time, be increased; and by the information they give, and that derived from other sources, the future proceedings of the Society will be in a great measure regulated.

It is not, however, sufficient that the Society alone should be in possession of accurate information. One of its most important duties will be to communicate in cheap publications those details which may excite the interest of all classes, and thus ensure the extension of correct opinions.

It is probable that some cases may be brought under the attention of the Society in which the interference of the Legislature may be required, and it will then be necessary to appeal to the Government, or to Parliament, for the relief of those who, as natives of our Colonies, have a right to the protection of British laws. The distinctions which have been drawn between the privileges and immunities of the settler and of the native must be removed. Nor will this, it is anticipated, be difficult of accomplishment, for the inquiries recently made by the House of Commons afford a prospect that the political and social injustice so long suffered by the Aborigines will soon receive the attention of an enlightened government.

To obtain justice for the natives by an improved administration of law, is now the Society's principal object. But it hopes to do more than this, by its efforts to convince European settlers that they will better consult their own interests by conciliatory conduct towards the native inhabitants, than by any measures of oppression and violence.

The plans to be adopted by the Society for the benefit of the native tribes in existing colonies, will depend upon the circumstances in which they may be found; but in the event of the formation of new settlements, every effort will be made to secure the rights of the natives. The principles of the illustrious William Penn are as wise as they are just:—for the *purchase* of land is a safer as well as a better title, than the acquisition thereof by fraud or force, and its maintenance by oppression and bloodshed.

The Committee cannot, however, too strongly impress upon the public mind the determination of the Society to be governed in all its measures by the fact, that the complete Civilization and the real Happiness of Man can never be secured by any thing less than the diffusion of Christian Principles.

T. F. Buxton, Esq. M.P. is the *President*; Mr. Tuckett, 20, Finsbury Circus, *Treasurer*; and Messrs. Bannister and Higgins, *Secretaries*.

PRIZE ESSAY.

The Committee of the "British and Foreign Aborigines' Protection Society," have offered a Prize of £50, given by one of their members, for the best Essay on *The present state of the uncivilized and defenceless Tribes; the causes which have led to the diminution of their numbers, and their debased condition; and the best means of protecting them, and of promoting their advancement.*

A motto is to be attached to each Essay. A letter, enclosing the name of the author, and indorsed with the motto, must also be forwarded, and will be returned unopened to the unsuccessful Candidates.

The Essays, addressed to the Secretaries, must be delivered on or before the 31st of December next, to Mr. W. Orr, Publisher, Paternoster Row.

(Signed,)

T. FOWELL BUXTON, M.P. *President*.

ABOLITION OF CHURCH RATES.

The state of this question must be known to all our readers. The opponents to the Chancellor of the Exchequer's proposal have affected to doubt the *facts* on which he based his calculations. The proposed appointment of a Select Committee of Inquiry as to the mode of granting leases of lands and other ecclesiastical property is therefore a most judicious step, and, if carried, will bring to light many hidden things of darkness that will in no way be subservient to the interests of the hierarchy.

The Dissenters, we think, must ever feel grateful to his Majesty's Government, who have with so much zeal induced the House of Commons to affirm the necessity of Abolishing Church Rates; and we doubt not, that supported by the voice of the Country, they will be able in a session or two, to perfect their liberal intentions to relieve Dissenters while they uphold the ecclesiastical edifices of the land.

ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from the Rev. Drs. Urwick and Payne—Rev. Messrs. G. Smith—J. Whitridge—Joseph Turnbull—T. C. Hine—T. Milner—A. Pope—William Cooper—William Tarbotton—William Davies—J. Bounsall.

Also from Messrs. Joshua Wilson—S. Blackburn—William Macnab—T. Christie—T. T. Sadler.

C. C.—G. H.

The Editor regrets that he is compelled to postpone his "Short Notices of Books" to make room for other matter of immediate interest.

G. H. is informed that most of the books noticed in our *Foreign Theological Literature* department may be obtained through the Foreign Booksellers of this metropolis.